Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the
UNION THEOLOGICAL SEMINARY
New York
MAY 12

rns photo

Engine Trouble

May 11, 1949

FROM COVER TO COVER

A REPLY TO PROFESSOR WOLSELEY'S article printed in the April 20th issue of ZIONS HERALD, by the Rev. John F. Olson, professor in the department of Bible and Religion at Syracuse University. ..... Page 3

A CHURCH BUILDS WITH BOOKS, the story of Cory Church, Cleveland, Ohio, written by Miss Bernice Burroughs, staff writer of the Board of Missions and Church Extension, New York City. ..... Page 4

CHURCH ETIQUETTE is being neglected, says Mr. H. C. Lake, a layman from Pittsburgh, Pennsylvania. ..... Page 9

WASHINGTON DIARY, our monthly report from the Capital by the Rev. Dr. Samuel W. Irwin. ..... Page 10

ADVENTURES WITH GOD, by the Rev. Dr. James R. Chubb, an associate secretary of the General Board of Evangelism in Nashville, Tenn. ..... Page 11

READERS WRITE

Spiritually Cold

I find Ronald Wolseley's "A Cure For Sermons" (ZIONS HERALD, April 20th) to be one of the most impractical and spiritually cold articles you have published for some time.

The title, itself, seems to imply that sermons need to be "cured." That preachers need to improve may be true; but sermons still stand as basic in Protestant practice and theory; and they hardly need to be "cured."

Preaching is not, as Mr. Wolseley seems to imply, a simple process of educating the laity about the history of the church or acquainting them with the lives and works of Tittle, Brooks, Sockman, or Minear. Certainly the goal of preaching is not to present classics of homiletics as one would interpret Beethoven or Wagner. The task of preaching is to witness to one's personal experience of the saving power of Jesus Christ, to "preach Christ and him crucified."

In far too many of our churches the laity have already lost the ability or zeal to "testify" for their saviour. It seems too bad to urge that our ministers fall into the same coldness of heart. As the preacher becomes a "sermon annotater," I fear his message would lose the most vital element of great preaching — an element which great and poor preachers alike can retain in their sermons — that of sincerity and personal conviction.

Mr. Wolseley also fails to cope with the hungers and thirsts of the people in the pew. It is true that music critics have succeeded in gaining influence and in giving "help and pleasure" through their techniques. But let Mr. Wolseley remember that only a small portion of the people of America read or heed the critics; many do not even know they exist. What do such stilted phrases as these mean to the average farmer or day laborer who comes to church on Sunday to find the word of God: "consensus of the critics . . . fruit of a mature sermonizer . . . conceived homiletical harmonies . . . ." Or what will they say to an annotation that the style of the writer is as individual as "the pages of The Bard," or the claim that the "homiletic scheme is remarkably chromatic for its time."

Mr. John Doe would read such words with a yawn and ask John Smith sitting next to him, "What's he talking about, anyway."

That there is room for improvement in sermons is true. That preachers should draw upon the best homiletical and religious thought of our time is just as true. But the author of this article has completely failed to see that truly great preaching is not great for its style, for its delivery, or even for its carefully reasoned logic. Truly great preaching is great because it brings a preacher's conviction that Christ is Lord, to his people. Truly great preaching is a testimony and a witness, not an artist's interpretation of a classic. Our people hunger and thirst after righteousness and come seeking the word of God. The hungry sheep will not be fed by Mr. Wolseley's "sermon annotaters."

(Rev.) VERNON BIGLER,
Bainbridge, Indiana.

Agrees With Radio Station

Freedom of speech is a very precious thing, but I do not think that you aided the cause very much by publishing the sermon of the Rev. Kenneth L. Patton.

It seems to me that had the sermon been broadcast, most intelligent people would have tuned in to something else when they heard the preacher say "Jesus is but one of many thousands of saviors from whom yearning humanity has attained faith and assurance." That is just plain silly. It is silly also to say that "the early Christians, after several centuries of competition and persecution, managed to stamp out the followers of the other saviors." The Christians did not gain the power to persecute until they had demonstrated, under persecution, the superior spiritual force of their own faith. What is the sense of saying that "For many years, Mith rather than Jesus, was the main salvat god of the Roman world?" It would hard to prove that, but even if it were tr what of it? Jupiter was worshipped in Ro long before either Mithra or Christ. W of it?

Then the testimony of the men who w convinced that they had had a meeting w the risen Jesus is waved aside as the illus of men who lived in a "dim and superstiti world" by the preacher's assertion that "cannot imagine people rising from the d in any supernatural way." Perhaps this only a proof of a narrow and positivi idea of nature and the resulting enfeel ment of the imagination. At least the te mony of these deluded men changed world and did much to help it get rid of dim superstitions.

Then after reducing Jesus to one of m thousands of saviors and the story of resurrection to the product of a dim and perstitious world, the preacher turns sudd ly to make him the inspiration of a g challenge to newness of life. The delu people who said that he had appeared them after his death are now praised as sessed of wisdom and goodness. "Thro them his life did not perish with the cr fixtion of his body." Thanks, of course their lack of the scientific world-view which Mr. Patton rejoices.

This part of the sermon has much to said for it, but it would have been heard few of the radio audience, most of w would have been bored into switching sermon off by the silliness of the verbose troduction. For, believe it or not, of the pages the sermon occupies in ZIONS HER one whole page is devoted to proving o serting that the New Testament story of resurrection has little to it. Who was Patton's instructor in homiletics?

Long live freedom of speech. But reading this sermon I must own to a st ing sympathy with the poor fellow who to choose between making his station vehicle for stuff like this and being nounced as an enemy of liberty of expres

(Rev.) W. G. CHANT
Madison,

The Heresy Story

The "heresy" story recently publishe the Boston newspapers and in the LIFE azine seems to have confused a numb people who do not know much abou doings of the Roman Catholic hiera Neither Archbishop Cushing nor Father eher is responsible for what some peop lieve to be a new policy on the part o Church of Rome. In fact, these two g men have merely reaffirmed what the R theologians have been teaching for cen

Since the Roman Church considers baptized person a member of the Bo

(Continued on page 16)

Reply To Professor Wolseley

JOHN F. OLSON

My colleague, Professor Ronald E. Wolseley, has pro-red "A Cure for Sermons." (ZIONS HERALD, April 20, 49.) I trust that his suggestion had the facetiousness of e doctor's perscription: "Amputation to cure the head-he." Few would argue that preaching could not use a nic. In the task of disclosing the Infinite there is always om for improvement, Rome to the contrary not with-nding.

Professor Wolseley has written as one having authority. e seems to know his way around in the homiletical orkshop. His standards of quality are high and his hope r the pulpit's effectiveness is commendable. In essence s cure consists of the "amateur-preacher" frankly de-vering the words of the "master-preacher" accompanied a suitable commentary published in the bulletin. He gues that most of the worship service is not original any-ay, especially the music! Two questions are asked. (1) f the musicians can do this and gain influence and give elp and pleasure, why not the clergy?" (2) "Why should e parson, then, be expected to be the creative artist at ast once every week?"

Before answering his questions, one sentence deserves articular attention. Professor Wolseley writes: "Under e new plan — really not as new as it may sound, as only ndividual preacher-reader can honestly decide — proposed ere, congregations would not have to sit through the often allow, superficial, inaccurate sermonizings of a rank ama-eur in the art of preaching." To every person who has tudied church history the plan is as dated as a calendar. ack in the eighth century, to cite only one instance, Char-emagne called upon Paul the Deacon of the Abbey Monte Cassino to publish an improved edition of the collected iscourses of the "master-preachers." Such collections were alled *Homiliaria* and they were calculated to provide the riests of the early middle ages with the best sermonic aterial available. It should be added, to Charlemagne's redit, he intended the *Homiliarium* of Paul the Deacon nly as a substitute until the schools could be improved. Charlemagne recognized the need for underwriting ade-uate training for his clergy in the creative task to which ey were called. (General Conference delegates of 1952 lease note!) Lest the *Homiliarium* encourage further ndolence several church councils of the age ordered that e local clergy should translate the scholarly Latin dis-ourses into the vernacular tongue. The plan proved a ismal failure. The substitute became the practice, and e ninth and tenth centuries are noted for their abysmal arkness. The creative impulses of Christendom were al-ost completely stultified, and its eventual recovery orders on the miraculous.

As for the "callow, superficial, and inaccurate sermoniz-gs of the rank amateur," one may wonder if it is as bad s all that. If it is, perhaps a new Methodist board can be stablished — The Board of Sunday Sermon Selection. Vho would trust a callow youth to select a worthy homily om the present plethora of published preachments? Why, he might even read this article from the pulpit. Let's have no rank amateurs on such a board. After all, a young man of 27 or 28 with only four years of college and three years of professional training is hardly reliable — not to mention the possibility that the prayers for the Holy Spirit at the Ordination Service were heard and answered.

Of course, if sheer quality of presentation is desired there are recordings of Marcel Dupre at the organ which could provide the prelude. Marian Anderson could sing "The Lord is Mindful of His Own" for the offertory. Indeed, NBC could no doubt be persuaded to record Dr. Sockman's top-notch National Radio Pulpit thereby obviating any sermonic obligation on the part of the pastor except those Downsian annotations in the bulletin. Think what TV can do! Church in the easy chair with toast and coffee on the side-table.

From this reductio ad absurdum let us turn to the more serious concern of Professor Wolseley's questions. Why should the parson be expected to be a creative artist? Why should he be original when the musicians aren't? The musician or choir director has the task of interpreting his master — Handel, Bach, or Palestrina. Likewise the parson has the task of interpreting his Master — the Lord Jesus Christ. I do not expect the organist to re-write Bach's B Minor Mass, nor do I expect the preacher to preach a new Gospel. But I do expect each to be as good a master of his task as he can, and I expect him to bring his own personality to that task in a creative fashion. The preacher has the more extensive and magnificent task before him. The vocation of the ministry calls for creativity — the creation of sermons and the creation of Christians. It requires work, work, and more work. Writing, re-writing, and re-writing again. Certainly there are false prophets content to be wooden Charlie McCarthys voicing the views of either contemporary or passé Bergens, content to sit on the knees of the masters whose voice they are. But true preaching is the communication of truth through personality — one's *own* personality fired with insight, informed with knowledge, and guided by method.

This article is not intended to be even an atom of the Lyman Beecher Lectures on preaching. If one wishes to know what preaching is, and by the grace of God can be, let him read and ponder any one of those seventy-odd volumes of that great lectureship. However, a suggestion or two is in order. Bishop Oxnam has told us the advice he once received regarding the requirements for the ministry: "Scholarship, sympathy, and no mannerisms." Scholarship comes first. The preacher must be a theologian for his communication is about God. More specifically his scholarship must be directed toward the distinctively Christian message. Nothing can be so fatal to the pulpit as a meagre Christology. Without a vital conception of Christ preaching becomes merely an anthology of moral maxims. It was the German Jew, Heinrich Heine, who wrote these penetratingly significant words back in 1834: "Should that subduing talisman the Cross ever break, then the old stone

gods will rise from long forgotten ruins and rub the dust of a thousand years from their eyes, and Thor, leaping to life with his giant hammer, will crush the Gothic cathedrals." So it was. Protestantism is the religion of the spoken Word, and when that fails the Cross breaks. And the failure of modern preaching to ground itself in God's act in history leads thousands of good laymen such as Professor Wolseley to a real concern for the pulpit.

Scholarship must be coupled with a deep sympathy. Sympathy gives insight where indifference is blind. Over Bayard, Lotta, and Rawlinson antiquity cast the mantle of her charm. Those men felt a deep sympathy for the "lost" civilizations of Egypt and Assyria. That sympathy furnished them with the dynamic and enduring patience with which they labored to translate the meaningless hieroglyphics of Assyria and Egypt. In a very real sense sympathy recovered a lost world. The illustration needs no application.

Christian worship is a living experience to which the worshipper brings the originality of his own life. It is not a spectator sport, but involves participation. The sermon is part of the service of worship, and the pew has a part in that sermon. One can listen hopefully remembering that light travels faster than sound. The quickening power of the Holy Spirit may arrive before the preacher's words if the pew is participating in that act of worship. Again, a frank appraisal of the sermon, spoken in love and charity, would be far more appreciated by the preacher than are the innocuous remarks he usually hears. "Nice sermon," "I enjoyed it a lot," mumbled by departing parishioners are not the sort of comments calculated to call forth creative genius. It is a thrill to have someone think seriously enough about a sermon to rip it to shreds intelligently.

An enterprising clergyman of the Unitarian church in Syracuse, N. Y., has instituted at his church a social gathering. The purpose of the gathering is to discuss, improve, and *implement* his previous Sunday's sermon. Yes, the pulpit needs the wisdom of the pew in this signific age, and the technical implementation of a sermon, wh often the layman alone can provide, is a way to vital Ch tianity. Many a good and sincere preacher has been brok by the sheer inertia of his congregation. Someone has s that Christianity is never destroyed by being blown but by being sat on. Surely a preacher must be a dwel on the shores of the deep from whence he may dr eternal patience.

What of the future? Our Methodist program of tra ing men for the supreme task of preaching the Gospel Jesus Christ has gone forward with mighty strides in last half-century. It can go foward even farther as church underwrites the extensive financial obligatic which long training incurs. It can be more adequate as t faculties of our theological schools are expanded, given portunity for research, and enabled to travel as our bi ops are now enabled to do. And at the level where Prof sor Wolseley and I work the recruitment for the minis of the most capable young men in university life can vastly improved. The respect of the laymen, the word the teacher, the attitude of the pew toward the pulpit have a direct bearing upon the man who hears the call God to work for Him. The call goes out and our secu society says to the young man, "That call can be fulfill in medicine, in the legal profession, in journalism, business. Don't waste your talent in the pulpit." That said obliquely by caricature, innuendo, and criticism.

John Wesley's *Journal* has an interesting entry under t date of June 17, 1770. He wrote: "We had a poor serm at church. However, I went again in the afternoon, membering the words of Mr. Philip Henry, 'If the preac er does not know his duty, I bless God I know mine John Wesley did more than go to church again in t afternoon. His sense of duty led him to make a new mi istry of God's Word in a world where the Cross was bei broken.

A Church Builds With Books

BERNICE BURROUGHS

The library at Cory Church, Cleveland, Ohio, not only serves the 2500 members of the church and church school, but also the neighboring community. All who go in and out of the great institutional church on East 105th Street visit the room full of books directly across the hall from the Rev. Oliver B. Quick's office.

In some ways, the Cory Church library is a sort of living room of the church. There are window boxes and colorful draperies and there are bookshelves on every wall space. All tastes are represented in the circulation of books from the youngest kindergartner whose mother asks, "May I leave Mary Sue here during church?" to boys and girls who come in after school and the older members who want help with discussion topics or a book on public speaking.

Cory Church library also serves as a kind of newspaper for the congregation. A bulletin board, placed low enough for little children, records current events in the world of church, politics, athletics and also general neighborho activities. The story of Jackie Robinson proved very pop lar. The Cory Church library was not built through e dowments or large gifts, nor has it been written into t church budget except for the use of the room, heat a light. The book collection is the tangible result of pe sonal interest. The library began a few months after t congregation purchased the block-long Cleveland Jewi Center to serve as sanctuary and community house.

Dr. Quick has written the word "library" high on t list of ways the church might meet community needs; the actual plan drawn up by Mrs. Frederick D. Crayt received his instant approval. On a year's leave from sch teaching, Mrs. Crayton wanted to contribute a part of h time to the newly acquired institutional church. In a dition to the establishment of a church-sponsored librar she wanted it to attain certain goals.

While East Glenville is not one of the newer populatic

ters in the city of Cleveland, recent changes of population are indicated in the sale of the Cleveland Jewish nter to the Cory congregation. Many newcomers need be integrated into the life of the neighborhood, and ry Church wants to do everything possible to unify community. The library was one of the first steps.

Mrs. Crayton's idea has inspired a committee of 20 and volunteer staff of 5 librarians. Miss Helen Ebersole, a blic school librarian, is the assistant librarian. Both the mmittee and the staff represent interracial and interth co-operation. No one receives any financial remuneran for their time. The rewards come from the usefulness the work. At present, the library is open on Tuesday d Thursday from three to nine, and on Sunday morng the room is open both before and after church school d until one o'clock in order to accommodate the fames who travel quite a distance to attend church.

Building a library without funds can be a slow process. evertheless the Cory Library committee and staff tackled e job with great zeal and interest, and, in a few months eir faith and work were rewarded. The collecting and taloguing of books began in May 1947, and the library as opened in October of that year. Interested friends me from all parts of the city to honor the occasion; and, uring the first four months, 1,000 cards were issued.

Outstanding among the gifts were 400 books donated y the Cleveland Public Library whose interest in the ory collection has continued. The Cory Library circulates 00 books every three months from the Cleveland Lirary's stacks, and most of these are books for children. Vhen the Cleveland Library representatives visit near-by ublic schools to acquaint the pupils with the city's liraries, the question is asked, "How many of you have isited Cory Library?" Many hands are raised in response.

The Cleveland Library lends the Cory Library valuable isplay collections. Recently their famous African exhibit vas on view in Cory Library. Cleveland's newspapers ave real assistance in publicizing the need for books, and ook reviewers of the daily press not only gave space to he story but presented a number of new volumes to the Cory collection.

Cory Library has a purpose in common with all other ibraries — to put the right book into the hands of the ight person. It also seeks to further the purpose of the hurch — to add the light of spiritual truth to all who nter its doors.

Especially does the library committee and staff want o inspire children and youth. Some of the work in this lirection begins with a very simple plan defined in the hrase, "to keep the children off the street." Recognizing hat many mothers work and many children come home o empty rooms, Cory Library staff needs more volunteer vorkers in order to offer a comfortable, homelike atmoshere each afternoon to any who come under the category f "latchkey children" and to all others who may wish to ome.

There is another specific goal. The staff sees the need or pointing the interest of the readers toward Negro leaders who have dedicated their lives to enrich the lives of

Miss Helen Ebersole and a group of Cory Church children.

others and whose achievements shine like beacons to those who would follow them. This purpose, the librarians believe, is not often presented in the average school or public library.

Large photographs of Booker T. Washington and George Washington Carver state this purpose in graphic manner to those who enter the library. Other pictures and posters call attention to books that help build a consciousness of qualities that have marked the advance of a race through leaders who put ahead of personal goals the desire to serve their fellow men and thereby to serve their God and nation.

Prominent among such books are "Freedom Road," by Howard Fast; "Star Pointed North," a biography of Frederick Douglass, by E. Fuller; "Color Blind," by Margaret Halsey; "Jim Crow America," by Earl Conrad; "From Slavery to Freedom," by John Hope Franklin; "Story of the Negro," by Arna Bontemps.

The response of all ages to the library has been heartening, but the children excel all others. The staff describes them as "avid readers," who carry home some four and five books at a time and return them for another armful.

No other department of Cory Church welds more groups together than does the library. Naturally the athletically inclined seek out the gymnasium or the swimming pool of the great church plant and certain age groups attend the organizations planned for boys and girls in the long row of clubrooms available on the first floor. Those skilled in handcraft meet around the woodworking machines. Drama enthusiasts meet on the well-equipped stage of the social hall. Members of the various choirs come together regularly.

Older folk do no more than look in on the circles of teen-age roller skaters who come to the community building twice a week.

Yet all these activities are represented on the library shelves. Someone may want an answer to a technical question raised in one of the classes or meetings, or there may be need of a book on worship or recreation or a Bible concordance or commentary. Cory Church has learned the value of building with books.

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE
Editor

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, May 11, 1949 NUMBER 19

What About The Atlantic Pact?

If the trend of events indicates anything at all, it seems likely that the Atlantic Pact will be ratified by the Senate by the end of the summer. Full debate is expected to take place on the floor of the Senate, and the preliminary hearings by the Foreign Relations Committee will not be hurried. If we do ratify the Atlantic Pact, it will be only after full expression of public opinion has been made.

During the next few months, we can expect a fairly accurate picture of American public opinion which will direct us either to a militarism, or to a strengthening of the United Nations. There is wide diversity of opinion on the Atlantic Pact among churchmen and certainly all of us will need to be exceedingly cautious in making our own decisions. The Commission on World Peace of The Methodist Church has definitely opposed the Atlantic Pact; a number of individual bishops of the church have favored the pact and will, in all probability, issue a joint statement on their support. The Federal Council of Churches has neither opposed nor supported the pact, but has issued a statement indicating its desire to see the pact operate in harmony with the United Nations, and designed to create strength for the U. N. rather than competition.

Dr. Arnold J. Toynbee, author of "The Study of History," said at a meeting in New York two we ago: "Today we are specially concerned with the of Christianity in international affairs, because poli in general, and international affairs, in particular, one of the slum areas of human life." He believes t religions have been put under the control of natio istic politics and "states have become objects of idolatrous religious worship; hence the increasing olence of the conflicts between these states." His s tion is for man to turn the process around and politics in a place where man with a religious mot tion can control them. He believes that economics politics will cease to absorb interests of mankind, that religion will become man's paramount inter

Toynbee's viewpoint is both an analysis and a cl lenging philosophy. The current cold war hysteri the result of frayed nerves and of course the Atlan Pact is a military step which has resulted from fear we have of Russia's ambitions. We believe t churchmen have an obligation to get in control of Atlantic Pact so that it does not become a militari control of man; we believe that we should operate a more fundamental basis than in mere oposition the pact; we should be working for the restorat of the religious impetus that puts man on the offens and constructive side of the struggle; we believe t man's most formidable weapon against war is to found in his concern for social justice and the wo of the individual in the brotherhood of man. W will not be started or avoided by the Atlantic Pa war will be avoided when men clean up the "sl area" now under the sinister control of nationali hatreds and selfish vested interests. Christianity c not accept a fatalistic view on war any more than can believe in a fatalistic accomplishment of pea it is the soul of man that determines which way feet shall go and it is at this center that the work the church must be concentrated.

Before It Is Too Late

The Thomas Bill for Federal Aid to Education fore the Senate can still be made law if sufficient pr sure is brought to bear by those who believe in pub education and who do not want federal funds u for parochial schools. It is not too late for strong ters of endorsement to go to our congressmen on t vital issue. Section six of the Thomas Bill should amended so that no possible leak of federal mon can go to parochial education, and that should mentioned in our letters to congress, but the bill i

od one and clearly would safeguard the principle separation of church and state.

Certainly freedom-loving Americans recognize the sperate need for a vastly improved educational sys-n. While our defense budget reaches astronomical ures, we should most assuredly see to it that educa-n gets its needed assistance. It is unfortunate that e issue has been mudied up by the insistent demands parochial educators who have convinced large seg-ents of America that public education has no right get more help than parochial education. Let us ntinue to insist that public tax money should not diverted to sectarian religion.

Religious education is the task of the church and e home, and should not be mixed with public educa-on. Public education is the task of all taxpayers and a common democratic process that must be greatly rengthened. Thirty states of our union have some rm of state tax aid to religious institutions and the mpaign to enlarge the use of more state and federal nds for sectarian agencies continues with vigor. Let s counteract this trend by increased political action n this exceedingly vital issue!

Bulgaria Takes Over Church

The Rev. Yanko Ivanov, our Methodist district su-erintendent in Bulgaria, is serving a life imprison-nent along with 14 other Protestant leaders who were harged with espionage, treason, and black market ealings. The Methodists of Bulgaria are reported to ave had a three-day conference last week during hich they reorganized themselves and will become independent and free of foreign control." The Meth-dists of Bulgaria sent a telegram to Trygve Lie, Jnited Nations General Secretary and declared that he Methodist Congress had met to "work out its own tatus" as "good patriots and good citizens." It is ignificant that the Rev. Methodi Markov has replaced he Rev. Mr. Ivanov as head of the new organization.

Obviously Bishop Paul Garber was not able to ex-rcise any influence in the Bulgarian affair. He will loubtless see other sections of his area follow the Bulgarian pattern. He cannot enter Spain where the ascists have outlawed Protestantism, nor can he enter ome of the other totalitarian nations. We will watch his development, for it bears on a prediction that we nade some months ago: it may well be that the or-ganizational nature of our Methodism will need to e a great deal more flexible than it now is if we are o continue to be a world church.

June Is D.P. Month

(See Page 23)

Now that Church World Service is reorganized and on an efficient basis of operation, a concerted drive is to be made during June for recruiting sponsors for Displaced Persons. June is to be called "D. P. Action Month," and every Protestant group has been asked to co-operate, through its regular channels, in recruiting people who will arrange for employment and housing for these people who long to come to our shores and become part of our democratic way of life.

Opposition to welcoming displaced persons has come from minor voices. A so-called "Rev." from a town in Central Pennsylvania wrote to a Sunbury daily paper: "The Bible tells us to begin at Jerusalem, which means at home first. Certainly we have plenty at home to take care of. . . ." A layman answered that unfortunate little preacher by saying: "All the recent complaining about D. P.'s coming to Sunbury is more than I can stomach. . . . All our forefathers were foreigners at one time. How would America have come to be if it were not for the Swedish farmer, the Czechoslovakian miner, or the Yugoslavian steel worker? No one can convince me that new Amer-icans should not be given an equal chance!"

Most certainly America will demonstrate its love and concern by helping D. P.'s help themselves. These people who qualify to come to our shores go through a careful screening process. They are people who are of the highest possible caliber and will make excellent citizens. They have a right to expect that their fellow-Protestants will be concerned for them. Thus far, ac-cording to Church World Service, Protestants and Orthodox churchmen have provided only 14 per cent of the sponsors needed.

D. P. Action Month should enlist the support of laymen and ministers for a definite victory in this challenging task. What we do in this kind of social action will be heard around the world, for it will show whether or not we are in earnest about being our brother's keeper. The lay organizations of the Boston Area of The Methodist Church have pledged their co-operation in recruiting these sponsors, and under the able leadership of Bishop John Wesley Lord and the Rev. Oscar Poeld, plans are already in opera-tion to enlist the active support of Methodist farmers and business men in finding homes and jobs for Prot-estant D. P.'s. Through our co-operation with the Committee on Overseas Relief and Church World Service we can expect good results.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For May 22

WITH JESUS IN THE UPPER ROOM: MARK 14:17-25.

The Fellowship of the Last Supper

Jesus ate with his twelve disciples in the guest chamber of an unknown friend in Jerusalem designated as "the goodman of the house." The name of this man is not known and he belongs to a great company of friends. There are people who have furnished guest chambers, lodging, food, transportation and a variety of other services to Christ and his cause whose names are not known. They have their own secret passwords and signs by which they recognize one another and they prefer to remain anonymous.

When a census of Christians is taken, there are many who have been counted who are well known and prominent. They are in the front rank of every group of officials and camp followers who get in the picture. But when there is some need to be met or some hard job to do they are missing.

"And in the evening he cometh with the twelve," is the simple narrative which describes the Last Supper. Jesus knew his days on earth were numbered and the number was small. So he wanted to enjoy a supper of fellowship with the twelve with whom he had worked and suffered.

Stripped of all the theology which has grown up around the Last Supper it is in reality a farewell supper shared by a man and his friends. It was not set up by the friends but by the man who was to take leave of the world very soon.

There is some question about the connection of the Last Supper with the old Jewish feast of the Passover. Mark makes the connection and sets the date as "the first day of unleavened bread, when they killed the passover." This does not alter the fact that Jesus instituted the Last Supper as a memorial to himself. The immediate purpose was fellowship.

Creating Christian Fellowship

Any person who reads the account of the Last Supper as it appears in Mark 14:17-25, can get a fair understanding of the meaning of it all. It was what it set out to be — a supper at which the disciples ate real food with Jesus. He was having fellowship with them and it was the fellowship that really mattered.

It is Christian fellowship that really matters today in a world which is groping for spiritual help.

The question we need to raise is the one the disciples raised about the identity of Christ's betrayer: "Lord, is it I?" Some of us are betraying Christ by quibbling over the meaning of the sacrament of the Last Supper.

It is possible that many of us who take the sacrament of the Last Supper either as Protestants or as Roman Catholics are in the class with Judas for other than theological reasons. By taking the bread and wine witl mind full of prejudices against our fellow men and enm in our souls, we may be betraying Christ for less tl thirty pieces of silver.

The recent heresy outbursts in the Roman Cath Church indicate that one of their cherished beliefs is ing changed. It now appears that it is heretical fo Roman Catholic to hold that membership in the Ron Catholic Church is necessary for one's salvation. A cr has appeared in the exclusiveness that once prevailed that institution. All of which proves that men-made c trines and age-long patterns of belief can be changec any time it is either convenient or necessary.

A Fellowship of Reconciliation

The great truths of the Christian religion which h come down through the ages are so plain that he v runs may read them and apply them to every life si tion. It is the deeply held belief of good men that w is necessary for their salvation can be found in the Bi Surely the God of this vast universe did not make a v of salvation for the sons of men and base it on the me ing of words used at a farewell supper. And he s His Son into the world to reveal God to men and no confuse them with words that destroy good fellows

What we need is a fellowship of reconciliation and Lord's Supper would be a good place to begin.

It is a major tragedy that the event which was born of a desire for fellowship should now be a divisive ment in the Christian faith. There are great Chris churches which hold grimly to their own interpreta of the meaning of the words of Christ. When he told disciples to "take eat: this is my body," he started a troversy which has divided the body of Christ into ho members. It is our duty and opportunity to rebuild fellowship which Jesus hoped to create by the Last Sup

There may be scant hope to bring a reconciliation partaking together in the Lord's Supper, but the br must be built by people who treasure fellowship as a p less ingredient of the Christian faith. If we can set selves to the accomplishment of a great task in the w as a body of Christ's friends we may find a com ground of belief.

In the face of a world situation which threatens destruction of the human race, it is high time for u join forces to build a civilization which is Christian t very core. This will not be done by a rabble of div Christians preaching and practicing a fractional go Grim, set-faced men and women who haggle over w and phrases and stoutly hold to their own splinte truth will not bring reconciliation. It will be bro by men who have the will for fellowship and are upon finding the way.

Church Etiquette

H. C. LAKE

I believe there is no manual on church etiquette but I believe there should be, since there is no definite understanding among the parties involved such as the minister, janitor, ushers, and worshipers.

Usually, the duties of the janitor are not clearly defined, if they are he fails to perform them.

Recently, I attended an important service where a bishop and a number of other ministers spoke. When time came for the church doors to be opened a group of people was still waiting outside. Later the bishop arrived. Fortunately he had a key to the church and admitted the shivering people. Since neither the pastor of the church nor the janitor was present, the bishop assumed their responsibilities. I never learned the cause of this confusion, but it could not have happened had there been a clear understanding on the part of all concerned.

Some janitors seem to be ignorant of the proper methods of ventilation. Numerous churches are too hot and stuffy. But often in an effort to overcome this condition windows are opened wide on opposite sides of the church exposing many of the worshipers to an annoying and unhealthy draft.

In some of the smaller churches, the problem of keeping the church properly dusted has become a major one. Lately I learned of a pastor who was so perturbed at folks writing their names on the dusty seats that he felt compelled to constantly remind the janitor of this situation. After numerous reminders the janitor complained to some influential relatives on the church board and an urgent request was forthcoming for the pastor to move.

Conscientious ushers can make a notable contribution to the effectiveness of the church service and reputation of the church.

Just why should an usher show a worshiper to a poor seat when a good one is available or seat old people back of the central pew? Practically all old folks have difficulty in hearing and should be seated near the front. Of course, if a worshiper is late and showing him to a good seat interrupts the service, that is a different matter.

An usher should not put too many folks in the same pew; yet so often this simple rule is violated. Even though other good seats are available, I have seen an usher crowd as many as ten people into a seat which would comfortably seat only eight. This usually happens because he hasn't carefully surveyed his territory so that he knows which seats are vacant.

Some ushers are habitually twenty or twenty-five minutes late but they should be at their posts before the worshipers begin to assemble. Some, particularly at a special service, arrive after all seats in their sections are filled.

Very few ushers will ask you where you choose to sit, — near the front, near the center, or back of center, — however, most folks have a preference in this respect. Of course, there are some people who always prefer the same seats for each service, if possible, and an usher soon learns to know these people. But he can be especially interested in the comfort and wishes of strangers.

Most folks have to be asked to move toward the center of the pew. Asking helps with some folks but others refuse to budge from the end seat; however, the usher should do his part. This tendency to squatter sovereignty seems to be firmly intrenched.

There are still some churches where that wornout custom of pew rental prevails. Recently, in such a church, I saw a number of people, doubtless those who were attending this church for the first time and had come early to get a good seat, forced out of their places and shown to other seats because they were occupying rented pews. Some of these people went out of the church instead of taking those poorer seats. Rented pews and a clumsy usher did this church irreparable damage.

The janitor and ushers can make a notable contribution toward an efficient church service but the worshipers, too, play a very important part. All worshipers should be in their seats before the organist begins to play. Usually not half of them are seated by that time. It's a wonder an organist doesn't rebel when people are constantly taking their seats during the prelude. He should be granted the same courtesy as the minister. The music is as much a part of the service as the preaching.

A worshiper should follow an usher closely and sit where he is directed. Unless an usher has eyes in the back of his head, all too frequently when he turns to direct his charge to a seat he is embarrassed to find himself standing well to the front of the church and no follower in sight.

Whispering and chatting should cease upon entering a pew. There is plenty of chance to speak to your friends after the service, and a special effort should be made to greet the stranger. But when you enter a pew it is time to prepare for the service by prayer, meditation, or a careful study of the hymnal.

"No Smoking," signs are beginning to appear in some of our churches. Yes, it has come to this that some folks have to be reminded not to smoke in a church building. Smoking is getting to be too common at social gatherings in the church. Since some clergymen have become addicted to the weed, the question arises will smoking, eventually, be carried on in a regular church service?

I think many people are still wondering why the clergyman, one of the main characters in "I Am With You," was so friendly with his pipe. A smoking clergyman certainly did nothing to strengthen the message of the picture but much to detract from its effectiveness. If smoking clergymen are going to be typical of what are generally considered our best religious films, it would seem to be more logical to substitute for a "No Smoking" sign in church one which reads: "Smoking Allowed."

Washington Diary

SAMUEL W. IRWIN

The tourists will be upon us straightway for the summer and Washington has its own special clientele. Summer time here would not appeal to the Miami type, and the usual tourist to Europe might do well to settle down to a quiet sojourn in the capital and forget the brags he often carries abroad. But the ministers, the teachers, the citizens interested in economics and government and students old or young from village and farm find a fresh and challenging area. One might spend months in Washington without exhausting its newness. For any friends, my own early thought is usually the Smithsonian Institution. One would never omit the national monuments, and the Congressional Library is in itself a sort of artist's paradise. The Capitol Building, with the House and Senate in diligent session, is intriguing and one's congressman is always ready to give his constituents his card which admits one to a seat in the gallery. More of these good visits and more letters from the home area on the good and bad in pending legislation would greatly help him in his legislative morale. However, the Smithsonian is always a must; its Natural History Building on Constitution Ave., the National Gallery of Art, the divisions of industry, agriculture, airplanes and medicine in the old buildings along the mall, could hold one many weeks in fascinated study.

The great work of the Smithsonian is in its endless appeal to the children, — from any age upward. One never forgets some of these pieces of history, biography and sculpture, but holds them permanent furnishings of one's growing store of information. Out in front of the original building stands a bronze statue of the institution's first secretary, Joseph Henry, the physicist from Princeton. He stands facing the entrance of the building, though across the wide grassy mall, after the marsh was drained away and the little Tiber creek sent underground, other buildings crowded in behind him. Sometime they may turn him around to see what has happened in these last one hundred years. The children must go in and see the replica of the ancient Via Appia, the Roman military road that ran southward to Naples and eastward to Brindsi, and learn of the young builder Claudius who later was known as the old and blind senator Appius Claudius. He it was who stood in the Senate chamber "supported by his sons and his sons-in-law" and spoke brave words that turned back enemy Pyhrus, his foot-soldiers and elephants, to the Albanian shores. Then there's the statue of Freedom in plaster, cast in Italy by Thomas Crawford and made into bronze by Clark Mills and is now high up crowning the Capitol Dome. And one can see the Kitty Hawk with first priority near the door, that made its first successful flight in 1903, and Langley's plane back in the alcove, that worked too about the same time. And here first of all by the door is Thomas Jefferson's little sloped writing desk twelve inches by ten inches fitted for his knee, on which he wrote the first draft of his Declaration of Independence.

Easter Morning by the Potomac has its own peculiar and touching sentiment. Arlington National Cemet high up on the Virginia hill across the river, with the l soldier "known but to God," the glistening marble r morials to Lincoln and Jefferson and the sturdy Washi ton Monument seem to require of one a reverent qu a loyalty to country and a deep gratitude to God.

Jefferson would have settled the slavery problem b there in the Declaration had others joined him — here on Easter morning by his memorial there is no s regation and the youth of the two races came in gro together, sang from the marble steps and worshipped w out hindrance; Christian youth know how to handle problem on which their elders here show so little s The Rev. Karl Heath Kopf was the speaker of the mo ing. He said, "The agate Christ bridges the chasm tween man and God." The youth leader in the open prayer spoke plain words. "We must not be over pr by this memorial. Near, too, is the great building (Pentagon) where wars are planned and where war made. . . . Let us not be proud of our finery that we on at Easter when so many would be glad to wear w we have cast off to put this on."

The Knights Templar services at Arlington were along when I reached the hill-top. The sentry was pac his rigid round before the Soldier's Tomb oblivious to throngs about the crowded amphitheatre. And the pre er, the Rev. and Brother Carl C. Rasmussen, of Luthe Theological, Gettysburg, Pa. was declaring, "Easte more than a religion about Jesus. It is a religion Jesus."

Washington Is Astir

The 81st Congress set out in a sort of moral and le lative smog, decidedly worse than the coalition-sad 79th, and almost as pointless as the 80th. From the two months came forth little but the filibuster mo However, pressing world matters have speeded up tempo; the world itself was converging upon our nati capital. Grand juries, treason trials, the cold war and the happy idiocy of pyramid clubs slid from the f pages, and statesmen of Western Europe, some with E lish not quite perfect and some without any of it, anxious hearts bearing with them their nation's trou came bent on finding a way to greater security and new hope of peace. In the Senate of the U. S., the c lain, Dr. Harris, was praying, "Grant to the whole b of the Commonwealth, having professed devotion to cause of liberty and the welfare of all peoples, that may not fail our best selves or our fellow men or Th

The signing of the statesmen's pact, perfectly ord took place in the Departmental Auditorium (which se the various departments of the government) with 1500 present, among them members of Congress, Cal officers and foreign diplomats. As if to point the friendship of Canada and the U. S., Mrs. Truman next to Mrs. Lester B. Pearson, whose husband, once

dian Ambassador, is now Canada's Secretary for External Affairs. Mrs. Dean Acheson, wife of the Secretary State, sat with them. Mr. Pearson, in his brief talk before the signing of the pact, said realistically, that the aty did not of itself insure peace, but if backed up by rformance gave promise of greater security to the twelve tions. Senator Lodge of Mass., wiser than his noted andfather, commenting on the work done, said "If the ct prevents war number three it will be the cheapest ttle of preventive medicine the U. S. ever bought."

The Housing Bill, moving so tumultuously in the Sen- for a season came through with little change. The vote as taken 17 minutes before midnight Thursday, April st — 57 yeas to 13 nays. The new senator from Illinois, aul H. Douglas who took up when Senator Curly Brooks t off, was an informed and ardent advocate of slum earance and better housing. In a luncheon address bere the Convention of the Associated Church Press, Senar Douglas made it plain that racial stock is not the eleent in these depressed areas, "A slum is always a slum hatever race inhabits it. . . . A slum is a moral cancer and economic loss." He indicated that slums are not cleared ilding by building, and not by private industry with e slum ground outrageously priced, running up to 63,000 ollars an acre and over, by foot frontage. The senator eclared that government alone can reclaim the slums of ir cities, and thus reduce delinquency, crime, fire hazards d disease. Referring to the debate in the Senate the eaker asserted, "I happen to deplore the amendments fered by Senator Bricker, R., Ohio, who would fasten vil rights and segregation to the bill, knowing it would, with the southern vote, defeat all housing." Senator Douglas remarked that the Department of Agriculture advocates dry quarters for little pigs and one might infer that humans merited at least that, and closing added, "The two great blots, Negro treatment and the slums, would be wiped out but for the dead wall of indifference of the good people." He might have added the liquor trade.

And Some Items

The Federal Loyalty Board reports that since 1947 sixty-seven government employees have been dismissed while 2,300,000 were passed clear of any suspicion. Senator Lester Hill of Alabama is urging more telephones for farmers, but complains that big and little telephone companies oppose the program. Senator Wherry of Nebraska, floor leader of the minority in the Senate, addressing the Voteless League of Republican Women of D. C., declared that "the Federal Aid to Education Bill, if it goes through, will mean the first step toward totalitarianism." Venturing further he said, "The administration's socialist program is at least partially Communist-inspired." To this some of the ladies queried if civil rights might be so inspired. The Senator disengaged himself and set out at that point for the Hill. The new Secretary of National Defense, Louis Johnson, starts off by an investigation on who talks out of turn. He was heading toward some tableworkers of the U. S. Air Force who had blithely listed 70 bombing targets inside Russia marked as first to be wiped out in case of war. (I often think it might have been gracious to have warned Hiroshima.) Mr. Johnson also decrees the mighty projected carrier of the seas shall remain a phantom ship.

Adventures With God

JAMES R. CHUBB

"I Believe, Help Thou Mine Unbelief"

Disasters show one what is strong and what is weak. he well-built house stands after the storm, but the house at is carelessly constructed of poor material will surely ow down in the day of high winds. The well-built ouse, strengthened, supported, and built of the best maerials usually withstands in the day of storm.

The storm of frightful events leading to the First World Var and the terrible events of the Second World War vept away many of our treasured shelters because they ere not strong enough to withstand storms. It showed ow fickle a thing wealth is; it showed how weak a thing ilitary strength is; it showed that the best propagandized leas and opinions, even though highly financed with the est publicity, may be swept away by events. Our worldly hings were swept away by the flood of calamities that ngulfed my generation.

This caused many to turn to a cynical pessimism about nan. They regarded him as an unteachable animal that ust would not learn. They did not take on the doctrine of otal depravity in theory, but they did take its practical orm. Of course, there was realism in the view of these ynics because our generation had brought upon itself one isaster after another. Cynicism did not appeal to me for long because I felt God surely knew what he was doing when He made this world. Men had destroyed themselves before, a thing that I had read over and over in the records of history. Yet while some groups, nationalities, and civilizations had destroyed themselves, still others had, in the same atmosphere, moved forward to a highly progressive state of affairs. This fact was a body blow to my cynicism.

Others were stupefied by the events. The war was the worst licking they had had, the last of a series of moral beatings over human issues. They had not the mind, heart, or spiritual strength to assume an aggressive attitude against the latest disaster. This group did not turn either to cynicism or pessimism, they just quit. Events now determined them; they did not try longer to mold events or guide the flood of events to promote human welfare. They were paralized by fate, and were no longer numbered among the future planners, and crusaders. One could not blame them, because their spirits had been hit a knockout blow.

It did not affect me even though I knew this war marked the end of our optimistic hopes; anyone could see that. We were now entering into an era of most diabolical evils and destruction, at least so it did seem. Was there not hope in

spite of it? Could it not be that God and Christ were doing great things, in spite of man's catastrophies?

With this query in mind, providentially, during the summer of 1939 I turned to a study of the Prophets. It was a most fortunate choice. During that summer, as prophet after prophet was studied and pondered, it occured to me that the principles and point of view which they expressed were the key to understanding both our troubles and our opportunities.

The prophets taught plainly that no people could violate the laws of God. They promised the most vile destruction to the people who turned to greed, misunderstanding, drink, adultery, and inhumane attitudes toward each other. They promised that the catastrophies would strike like storms from the west and as lightning from the skies if people were wicked or evil. The moral law could not be beaten.

The prophets also promised that the righteous would have trouble and be persecuted, but the net result of their living would be peace, plenty and good will. As one pondered them, he becomes aware that they have the key for understanding both the fate and the opportunities of nations. God rules the personalities of individuals and the destinies of the nations — so I understood the prophets. Obey God and the moral law and good would come. It was simple and true. Even in our times of confusion and uncertainities, the very conflicts were an opportunity to create good.

The prophets also teach that when God decides to bring His people to a new "Promised Land" and to a new way of life, He means business. Men may stand in the way for a while, like Pharo did, but they will no more succeed than Pharo did. The God who is revealed in our Bibles does periodically usher in a new day. Usually a new era is brought in with much controversy and bloodshed because men learn best through bloodshed. Those nations that do not learn are killed; those that do respond to the new era enter into a new era of living. History is a series of moves from one thing to another; those who do not move along are cast into the discard.

History's Proof

These prophetic and Biblical ideas are amply illustrated by the events of history. Our human systems do have their day and pass away, but the procession of civilization does not stop when these men-made systems have run their course. New ones emerge to replace the old ones, many times the new ones are much better ones, at least they are an improvement on the eras that preceded. No nation can either become corrupt within, or complacent toward new things, and live. The future belongs to the honorable and to the progressive. History records this, and illustrates just what the prophets said was true.

So the conviction grew continuously during the summer of 1939 and has been deepened since, that we are now at the close of one era of history and another one is being born. The era that is dying is the Industrial Revolution, which era made things the all important element. It was good and made a great contribution, but God is now moving along to something else that might be called the age of the Human Revolution.

Our magnificent new task is to ennoble human life an to find a way for men to live and work together in goo will and in co-operation. The old racial, class, and nation prejudices, which could never have grown up had me been really interested in human welfare, are neither e sential nor necessary. They are demons that cause violenc within and wars without. Our task is now clearly define — it is to abolish these demons and to build good wil friendship and co-operation of man to man, and of grou to group.

This is obviously a most difficult task because of the in herent smallness of people and because of their corrupte nature. Envies, jealousies, hates, prejudices, and sins ar there to block us, if allowed to remain unchallenged. Thes dirty phases of life call for a first class laundry job, whic as far as I can see, can only be done adequately by th power of positive Christian living. The things that w must do today to save our souls, is the very thing tha Christ has been doing right through the centuries. H emerges in this hour as the Deliverer whom we desir and want. He is the Savior from the things we dread an to the things that we need most. This discovery, in a ne way, of Christ's potential value more and more dominate my thinking. He is the great savior, transformer, divin guide, and an ultra social progressive.

Just as a sky sailor shoots the stars to find where he is and just as the sea sailor boxes the compass to get hi course, and just as the traveller looks for the ancient land marks, so the Christian looks to Christ and to God in hi time of disaster and wandering.

This language seems old-fashioned and a bit sentiment to the childish worldling who is too attached to the glori of this world of flesh and blood. But even some of the are discovering that Christ knew life much better tha the worldlings do — knew more, for more of the sin miseries and troubles of men. He mingled with the sick the adulterous, the complacent — in all this He was ver much a man of the world.

Christ also knew the divine side of life and He kne intimately the wisdom, strength, and power of God t make and to keep men as real men. It baffles one to te what he feels about this because it is so much like th strength and transformation that comes from a great lov affair. It is like a persistent purpose that holds one to hi course in spite of the driving winds from the right an from the left.

It is no world of delusion or of escapism that Christ o fers. It is about the most real thing that one discovers an experiences. It changes the mood of one's life so much tha he is more effective and far more alive in his living rel tions with people. Come what will, one cannot stay dow when Christ is around. Happen what will to one, it alway can be used for something good. And that is all that on asks of any Savior.

The other thrilling thing about this Christian course that Christ stands by with that very real presence. Som times one sees him as if he stood there in the flesh, mo often as an invigorating presence to lift one out of h emotional rut, just as a good friend does. A boy flying plane said when he landed, "An unknown flyer was b

side tonight." That was the unknown friend that said, I am with you, even unto the end of the world."

These great war discoveries cause me to have in a new e great, fundamental loves. I get from these loves new vs of things and people, a wonderful insight of the hid- as well as expressed greatness of people. First, the v of the church given by these beliefs makes me love church in a new way because it is not an institution one slaves for and idealizes, but a house of God where goes to bear the Scriptures interpreted, good songs g, prayers offered, and one is inspired to live his best. church, the good and the bad ones, are places where 's mind and spirit is refreshed, his sense of worship pened — and not infrequently, where one's experience God and insight into Christ is renewed.

Logs And Dust

econd, it is easy for me to love my fellow ministers. ne are more religious than others; some of them are ch more likeable than others. Since I am a member he cloth, the sins of my profession are all too apparent but the amazing thing is the hidden ambitions and oes of these men, when they really speak their minds. has been my privilege to speak in many churches and ak bread in many parsonages. There is so much un- own color in these lives and so much unheralded good ich the worst of them do — that it is easy to love them, y for them and hope for effective work in behalf of the gdom.

Ministers have been entrusted with the great tasks to d, live, and teach the life of God, as revealed in Christ. e does not throw aspersions on the work of other men other fields when he says this, because to any man, with- a hundred years, that which a minister represents will the all important thing. We are children of clay speak- g of the great things of God — a hopeless task as far as ility is concerned, but a gloriously effective one when our nds are in the hand of God. He leads the minister to e people who are needy, and He leads along the paths here lie "green pastures and still waters." It is a great sk that makes one tremble with fear that it will not be one well, and it makes one thrill at the importance of it.

Third, I really love my fellow men. There are times hen no person is lovable and there are other times when at same person is so lovable and great that poets have not e words to describe him. There are periods when man ems to be traveling the great highway to destruction, dding to it every step of the way. During such times man ems to gather momentum in his delivery until he seems totally contaminated worker of the devil. Every people f every civilization have created such periods. There are ther times when those same people have sacrificed for e common welfare in a way fit to be worthy of the con- uct of the Gods. During such times those same people ave seized upon a great idea so wholeheartedly that they vrote a new chapter of discovery and progress. This is rue and has been true of every people of every nation.

I love people because they are God's children. They vill one day discover His life, and then it will be easy to ove them.

Fourth, I believe in the future. It would be heartbreaking to me if my people would go down into the dark shadows of corruption and complacency, yet I know that they can do so. It seems to me now as if they have deliberately chosen to do so. But every nation and every people have done so, so far. And if they persist in their evil ways of inhumanity and arrogance, I can take the same attitude that Augustine did — turn to the things of God with more determination that there be a message of repentance and new life if my people want it, but if they never more desire the things of God, still the teachings and truths of God must be kept intact for other more stout-hearted people somewhere or sometime, who will hunt for the better things.

So there is real reason to live, to work and to push ahead as a vital Christian. It is not my business to give the increase in faith and human welfare, but it is my business to discover, to live, and to plant the good teaching of the divine life.

A new age is worth representing and working for, no matter how many oppose it. The last winter blasts are withering and discouraging when they come too late in the spring. But the springtime will come and every smart farmer but bides his time to work harder when the springtime is late. So will we act as we work for the new day of the Human Revolution. The winter blast is discouraging now, but springtime will come, sometime. Our task is of God; the idea was imparted from Him — we shall teach it, write it, and speak it till God in His infinite wisdom transports us to the other realm to finish what we have started here. "This is the day God has made, we will rejoice and be glad in it."

There is a mural in the front of a church in Chitwood, Missouri that illustrates the deepest thought of my experience. This town is one of those run-down mining towns, where the usual filth and dirt exists. A young man, reconstructed from depression days by the Methodist pastor, was discovered to be a great artist and after his marriage he and his wife returned to the church and painted a picture of Christ. It was a strong Christ, dressed in white. His left hand is stretched out over the dirty and run-down mining field. His eyes are looking off in the distance, just over this pointing left arm. Kneeling under the right shoulder of Christ are those same miners, worshipping him. Their eyes are looking up at his eyes in real adoration and worship and beyond his eyes.

The artist with real Christian insight has pictured above Christ's left shoulder, in line with Christ's eyes and the worshipper's eyes, a new farm and a new community. Thus, the outworking of the Christian experience is to build the new community. This artist has sensed that, because Christ did that very thing for him.

My adventures in the divine life and in response to the divine life has been that kind. It has led me ever into the lives of people and into ultra-progressive lines of social work.

So it is easy for me to love God, think of Him and want to mind Him. I believe in Him, in this a new day of human welfare, and believe I have a small part to play in it. "I believe, help thou mine unbelief."

Troy Conference Appointments

Albany District

District Superintendent — F. W. Bevan

Albany: Calvary, — J. E. Carothers
First, — T. R. Bundy
Grace, — To be supplied
McKownville, — R. J. Williams
Pine Grove, — J. B. McIntyre
St. Luke's, — J. S. Greene
Trinity, — H. F. Goewey
Alpaus and Rexford, — G. W. Swart
Ames and Sprout Brook, — P. C. Hoyt
Amsterdam: First, — D. D. Brox
Forest Avenue, — F. S. Kline
Broadalbin, — M. W. Baker
Canajoharie, — C. D. Schwartz
Castleton and Brookview, — A. V. Patton
Center Glenville, — D. L. Jones
Central Bridge, Grosvenors Corners and Barnerville, — R. W. Fitzgerald
Clarksville and Reidsville, — H. J. Steeves
Cobleskill, — C. W. Kessler
Delanson and Burtonsville, — R. B. Severance
Delmar, — A. P. White
East Greenbush, — Paul Thomas
Esperance and Sloansville, — Bristol Chatterton
Fonda and Fultonville, — H. J. White
Fort Hunter, — To be supplied
Fort Johnson, — A. M. Brockway
Fort Plain, Frey's Bush and Nelliston, — A. T. Strobell
Gallupville and West Bernship, — A. B. Swords
Garoga and Ephratah, — Mrs. H. G. Pettingill and H. G. Pettingill
North Bush, — To be supplied
Gloversville: First, — H. L. Luerich
Fremont Street, — Fred Clarke
North Main Street, — Lawrence Larrowe
Bleecker, — H. D. Wright
Hagaman, — Arthur Wyman
Hyndsville, Dorloo and Mineral Springs, — E. A. Hannay
Johnstown, — F. J. Reid
Kinderhook and Stuyvesant, — To be supplied
Mayfield, — F. N. Wright
Middleburgh, Huntersland and Franklinton, — L. R. Stapley
Nassau and Brainard, — Cornelius Vanden Brook
Newtonville, — D. B. Smith
North Chatham, Chatham Center and Riverville, — J. E. Bayley
Northville, — Wesley Logan
Old Chatham and Malden Bridge, — J. G. Robinson

R. M. Bradley & Co., Inc.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston St.
Boston, Mass. — CO 6-6166

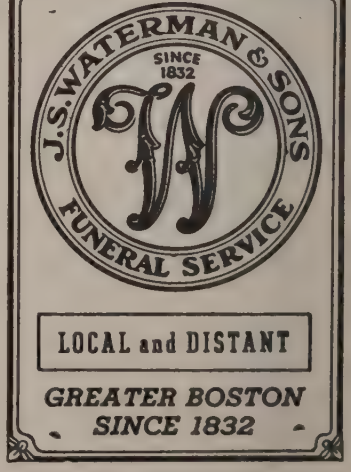
Rensselaer: Broadway, — L. B. Parker
First, — A. H. Landmesser
Richmondville, West Richmondville and Warnerville, — G. F. Bristol
Rotterdam Junction, — R. R. Mitchell
Schenectady: Albany Street, — F. M. Hagadorn
Broadway, — C. J. Miller
Carman, — J. H. Bagley
Eastern Parkway, — W. J. Whitney
First, — L. M. Adkins
Fisher, — A. A. Pierce
Grace, — M. J. Overholser
St. Timothy, — F. C. Zapf
Stanford, — P. W. Ward
Trinity, — T. F. Ogden
Union Street, — J. H. Steinkraus
Scotia, — D. S. Clute
Sharon Springs and Sharon, — E. G. Williams
Slingerlands, — W. A. Saunders
Speculator and Lake Pleasant, — F. B. Grim
Voorheesville, — W. R. White
Wells, — To be supplied

Burlington District

District Superintendent — H. W. Buckland

Bakersfield (Fed.), — Howard M. Smith
Barnard, Bethel Gilead, Bethel Lympus, and Woodstock, — George Robbins
Barre, — E. H. Martin
Barton and Glover (Union), — Doris Hartman
Benson (Fed.), — Helen Lyman
Bloomfield, — To be supplied
Branford and Waits River, — B. M. Smith
Brandon, Pittsford and Chittenden, — J. O. Long
Bristol (Fed.), — A. J. Cambridge
Burlington, — David Reid
Cabot (Fed.) and Marshfield, — Emil A. Ahokas
Cambridge (Fed.), — R. J. Harding
Castleton (Fed.), — O. C. Johnson
Chelsea (Fed.) and Chelsea-West Hill, — To be supplied
Craftsbury, Albany and South Albany, — Roy LeGrow
Danville Circuit, — To be supplied
Derby (Fed.) and Morgan (Fed.), — E. H. Nickerson
East Burke and East Haven (Cong.), — Hugh Thompson
East Middlebury, Ripton, West Salisbury, and Salisbury (Yoked), — M. W. Barnard
Enosburg Falls and West Enosburg, — C. W. Saum
Essex Junction and Williston (Fed.), — C. H. Rickard
Fair Haven, — Ellen VanBuskirk
Fairfax (Fed.) and Binghamville, — F. G. Hinnett
Fairlee (Fed.), — Ralph Krout
Franklin (Fed.), East Franklin, South Franklin and West Berkshire, — E. L. Bigelow
Georgia and St. Albans Bay, — Mabel Wheaton
Gilman and East Concord, — L. W. Henck

Green Mountain Co-operative Parish:
Richford, — A. J. Ca
Montgomery, — To be suppli
Greensboro Bend and Stannard, — Walter Bradfo
Groton, West Topsham and East Orange, — F. B. Brandon,
Hardwick (Fed.), — To be suppli
Hinesburg (Fed.) and Monkton, — L. D. Smi
Holland (Union), — To be suppli
Irasburg (Fed.), Brownington Center and Evansville, — To be suppli
Jericho, — Lillian Grego
Johnson (Fed.), — Robert Cla
Lincoln (Fed.), — R. D. Wo
Lunenburg (Fed.) and Dalton (Cong.), — W. P. Wal
Lyndonville, Lyndon (Fed.) and East Lyndon, — F. F. Adar
Lyndon Center (Baptist) and Sheffield (Fed.), — Lee Burt
Mendon and East Pittsford, — To be suppli
Middlebury, — K. W. Beat
Milton (Fed.), — T. J. Hutchins
Montpelier, Riverton and Worcester, — J. A. Per
Moretown (Yoked) and Middlesex, — Evelyn Tow
Morrisville, Elmore, Wolcott and North Wolcott, — M. R. McGaugh
Newport and Newport Center, — W. G. Bugd
Northfield and Northfield Falls, — A. W. Hew
North Ferrisburg and Ferrisburg, — E. L. Burl
North Hero, Grand Isle and Isle La Motte, — William Ingha
North Thetford (Fed.), — Leon Mor
Orleans (United), — W. J. Filli
Pittsfield (Fed.), Stockbridge (Union) and Gaysville (Cong.), — A. R. Brow
Plainfield and Adamant, — Harry Lindl
Randolph (Fed.), Braintree (Baptist), Bethel and Randolph Center, — F. W. Eng



ester (Fed.), Granville and
incock, Myron Wilder
nd, G. L. Porter
lbans, F. W. Grippen
ohnsbury, S. W. Francis
urne and Winooski, S. J. Moore
lon, Sheldon Springs and
e Hill, D. A. Brushett
n Alburg, Clarence Tubbs
n Royalton (Fed.) and
st Barnard, To be supplied
n Tunbridge (Yoked), James Chase
sboro (Fed.), W. W. White
nton, West Swanton and
ghgate, N. C. Webster
erhill (United) and
sex Center, C. O. Latimer
on Village and
etford Center, David Parsons
gennes and
est Addison, R. H. Moore
tsfield (Fed.), D. W. Strickland
erbury, A. B. Perry
erville (Union), Paul Marsden
t Burke and Newark, To be supplied
tford (Fed.), Katherine Smith
ite River Junction and
orth Hartland, C. E. Carpenter
der (Fed.), Booth
liamstown, F. B. Blodgett
odbury, R. A. Merrifield

Glens Falls District

rict Superintendent L. B. Main
Sable Forks and
lintonville, Dale Russel
lston Spa, H. T. Sharpe
omingdale, Vermontville and
Merrillsville, To be supplied
ton Landing and
Lake George, M. F. Kelley
nt Hills, G. R. Bailey
amplain, Rouses Point and
Perrys Mills, Daniel Partridge
azy, West Chazy and
Point Au Roche, O. G. Wilson
estertown and Riverside, C. A. Simmons
rinth and Lake Luzerne, W. A. Perry
own Point (Fed.) and
Chilson, R. S. Moore
nnemora and
Lyon Mountain, W. J. Barber
enburg Depot, Ellenburg Center
nd Ellenburg, Fred B. Royce
ex Larger Parish (Fed.) and
Whallonsburg, R. I. Howland
rt Ann and
West Fort Ann, H. A. Stuart
rt Edward and
Sanfords Ridge, S. H. Evans
lway, Royal Filkins
nsevoort, Wilton, South Wilton,
and Gurn Springs, G. M. Folsom
ens Falls, W. J. Benedict
reenfield Center, South Corinth and
Porter Corners, J. Norman Bennett

A Challenge And Invitation To You!

You Can Help Provide Livable Pensions For Our Retired Preachers And Widows

All Gifts Welcome, Large Or Small

COMMUNICATE WITH OUR EXECUTIVE SECRETARY — NOW!

In making Your Will or Estate Note use the full legal name.

PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE OF THE METHODIST CHURCH

STANLEY O. MACMULLEN, Treas. 87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, EXEC. SEC. 581 Boylston St., Boston 16, Mass.

Greenwich and
North Cambridge, C. R. Edgington
Hartford and Argyle, J. R. Rhodes
Hudson Falls, H. Clayton Ackley
Indian Lake and
Blue Mountain, L. D. Keeler
Jay and Wilmington, J. C. Elliott
Johnsburg, Weavertown and
Thurman, F. W. Worden
Jonesville and Grooms, R. S. Conklin
Keeseville and Harkness, W. N. Burnett
Lake Placid, H. L. Snow
Long Lake, J. F. Norton
Malta Ridge, O. B. Scouten
Mooers, Mooers Forks and
Sciota, W. S. Boehne
Morrisonville (Fed.) and
East Beekmantown, A. H. Edie
Newcomb and Tahawus, A. F. Bain
North Creek, North River and
Olmsteadville, L. C. Russell
North Hudson, To be supplied
Northampton and
Edinburg, C. M. Lewis
Peru (Fed.), George Morgan

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH
HEAVYWEIGHT FOR SEVERE CASES
FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN

for measure blanks write to

Worcester Elastic Stocking Co.
56 Front St.
WORCESTER MASS.

Plattsburg, H. L. Stimmel
Port Henry and
Moriah, E. M. Parkhurst
Rock City Falls, Middle Grove and
East Galway, William Rowe
Round Lake, C. A. Finch
Saranac, F. R. Tarling
Saranac Lake, N. M. Moss
Saratoga Springs, Paul Hydon
Schroon Lake (Fed.) and
Pottersville, F. Errington
Schuyler Falls, Peasleville and
South Plattsburg, William Malpass
Schuylerville and
Quaker Springs, Howard Hills
South Glens Falls and
Fortsville, George Robinson
Stony Creek, C. L. Jenkins
Ticonderoga, W. C. Denson
Upper Jay and Keene, Edna Ward
Warrensburg and Athol, F. R. Cubit
Westport (Fed.), To be supplied
Wadhams (Fed.), Mrs. M. Johnstone
Whitehall and
East Whitehall, J. A. Brownlee
Willsboro and Reber, R. E. Dunckel

Troy District

District Superintendent E. F. Tripp
Adams (Mass.) and
Cheshire (Mass.), P. L. Pierce
Athens (Vt.), To be supplied
Averill Park and
Hoags Corners, To be supplied
Bellows Falls (Vt.) (Fed.), G. D. Cootle
Bennington, (Vt.), F. W. Vogell
Berlin and Stephentown (Fed.),
Kenneth Wait
Bondville, (Vt.), To be supplied
Brattleboro (Vt.), N. W. Burns
Brownsville and
South Reading (Vt.), Jonathan Bursey
Cambridge and White Creek, F. R. Brown
Center Brunswick and
Tomhannock, P. L. Snyder
Clifton Park and Newtown, E. R. West

(Continued on following page)

Cohoes: First, C. L. Hoch
St. James, E. C. Fryer
Crescent and
West Crescent, H. W. Williams
Dalton (Mass.), D. J. Livingstone
Eagle Mills, To be supplied
East Arlington, (Vt.) (Fed.), E. R. Ryder
Granville, J. A. Steele
Green Island, F. C. Bennett
Hoosick Falls (Fed.), W. W. Witmer
Johnsonville, Buskirk, Eagle Bridge
and South Cambridge, H. R. Campbell
Lathem, L. A. Patton
Ludlow (Vt.) (Fed.) and
Proctorsville, E. N. Beers
Mechanicville, R. F. Fillmore
Melrose and Schaghticoke, H. P. Leap
North Adams (Mass.), E. N. Haley
North Granville and
Raceville, C. C. Winchell
North Hoosick, W. K. Bradshaw
Pawlet (Fed.) and Wells (Vt.), V. H. Wachs
Petersburg and
Grafton, J. M. Mitchell
Pittsfield, (Mass.): First, R. C. Howe
Trinity, F. E. Zigan
Pottstown, Anton Beza
Potter Hill and Boyntonville, To be supplied
Poultney (Vt.), M. M. Lavery
Putney (Vt.) (Fed.), To be supplied
Rupert, Sandgate and West
Arlington (Vt.), M. A. Hammond
Salem, Shushan and
West Hebron, J. W. Shippey
South Shaftsbury, To be supplied
Springfield (Vt.), M. G. Stone
Stamford and Pownal (Vt.),
North Petersburg, C. R. Sumner
Stillwater (Fed.), R. B. Thomas
Tinmouth (Vt.), To be supplied
Troy: Fifth Avenue-
State Street, H. W. Griffis
Grace, D. R. Lewis
Levings, F. C. Bennett
Memorial, L. H. Olson
Pawling Avenue, A. D. Parker
St. Mark's, R. B. Fishbeck
Trinity, O. F. Ireson, Jr.
Valley Falls and Easton, Melvin Lavender
Wardsboro (Yoked) (Vt.), H. D. Pierce
Waterford, F. B. Jones
Watervliet: First Avenue, G. D. Casey
Third Avenue, E. E. Benn
Weston (Vt.) and
Landgrove, R. A. Hammond
West Sand Lake, C. V. Winch
Williamstown (Mass.), To be supplied
Williamsville (Vt.), Robert Heseltine
Windsor (Vt.), C. F. Fugate

SPECIAL APPOINTMENTS

H. C. Ackley, president, Green Mountain Junior College, Poultney, Vt.

H. C. Bennett, instructor in mathematics, Syracuse University.

J. P. Bogue, executive secretary, American Association of Junior Colleges.

M. A. Carpenter, chaplain, San Jose University, San Jose, California.

H. E. Chaffee, assistant to the president, Green Mountain Junior College.

R. A. Curtis, chaplain, U.S. Navy.

W. R. Hill, chaplain, Clinton Prison, Dannemora, N.Y.

K. B. Holmes, professor, Green Mountain Junior College.

R. J. Honeywell, chaplain, U.S. Army (Retired).

A. O. Hoppe, chaplain, Army of the United States.

H. R. Houghton, pastor, Deerfield Community Church, Deerfield, Mass.

Edwin Lewis, professor of systematic theology, Drew University.

C. M. McConnell, professor, Boston University School of Theology.

P. B. Maves, assistant professor of religious education, Drew University.

A. T. Schulmaier, dean, Vermont Junior College.

F. A. Shippey, director of research and surveys, Department of City Work, Board of Missions and Church Extension.

H. J. Smith, professor of religion, Baldwin Wallace College.

F. W. Terrell, chaplain, Attica Prison.

John C. Wilson, executive secretary, Cortland County Council of Churches.

Denny D. Williams, chaplain, Rensselaer Polytechnic Institute.

V. E. Ziegler, director of Public Relations and Finance, Methodist Federation for Social Action.

This is the Bible Store

convenient to all—right in the heart of the shopping district

Send for Catalogs or call at the
Massachusetts Bible Society
41 Bromfield St., Boston

Readers Write

(Continued from page 2)

Christ, and baptism can be administered by laymen, it follows that the "separated brothers," as we are called, are members of the Christian fellowship, even though not connected with the Papal church. When Archbishop Cushing said that he deplored the action that the four dismissed professors had taken, he was not stating anything new. He was simply defending an ancient doctrine of the church that there may be salvation outside the Roman fold.

LIFE magazine has it all wrong when it writes that the four lay teachers "contended that their superiors were weakening the Catholic faith by saying it was 'no longer necessary for a person to belong to the Catholic Church' to merit salvation." If this statement were to represent what really Boston College holds to be true, then indeed it wo be heresy with a big letter. Let Father K her repeat that statement publicly and he be excommunicated in a few weeks.

To be of the opinion that there *may* salvation outside the Catholic Church, is another thing. Father Giovanni Seme one of the most reknowned preachers of later part of last century in Italy, a pries the Congregation of St. Paul, comes very n to that. In his book *Dogma, Gerarchi Culto* (Roma, Federico Pustet, 1902, p 250), bearing the imprimatur of the chu he states definitely that there may be there is salvation outside the Church Rome. The church, he writes, "is made of those who believe in God, and serve H in spirit and truth, following the exam and doctrine of Him who was the Per Worshipper. . . . These people form the *i* church — the church which will have manifestation in eternity. They extend m or less from the *visible* church. More, cause, even *OUTSIDE THE CHURCH* ible God may have and has some cho ones. . . . Less, because some members the visible church do not belong in rea with their souls to God, in the same way some, although attending school, never le anything."

We Protestants believe that God founded his church on the rock convictior St. Peter, that Jesus Christ is the Son of living God. But we also believe that G may call any man and at any time to pre his word and renew his church when ruption and selfishness prevent many fr knowing the gospel and the only Sav Jesus Christ. Father Semeria taught that only way that will hasten the fulfilment Christ's prayer "that there be one fold a one Shepherd," is "a more sincere and p found return of all the church's children Christ and his spirit."

(Rev.) FRANK L. PIZZUTO
South Boston, M

Pact Does Not Weaken U.N

The Rev. Alexander Stewart in his arti "Peace or War Via the Atlantic Pact," prin in ZIONS HERALD, April 13, 1949, appears be disturbed over the fact that our coun has never before entered into collective curity or military alliance. Surely we h learned something from two world wars i single generation. Had a policy of collect security been adopted by the democratic tions following World War I, World War would have been prevented. Winston Chur ill tells us in his recent book, "The Gath ing Storm," that the German general s was so alarmed at the boldness of Hitler Munich that a plot was laid to kidnap H to save him and his country from his fo It was believed by the German Army t the democracies would offer resistance to demands of Hitler. To the amazement

eneral staff, no resistance was forth-g and the plot was abandoned. The an staff did not feel that the army was red for war at that time.

of which goes to prove that had the tic Pact been in existence in 1939 there d have been no betrayal of a helpless n at Munich. In fact, there would have no Munich. We cannot agree that the tic Pact weakens or threatens the United ns. We can still continue our sup- of the United Nations and have the tic Pact. It is, however, folly to place hope in the United Nations as an in- ment for preventing war. That hope was ered when the veto power was conceded council. This concession has made that as impotent as the League of Nations otect the weak nation against the strong. . Stewart points with pride to the good s of the United Nations in settling the tine dispute. We can, of course, be tive in our attitude toward this problem. we cannot expect the half million Arabs have lost their homes to be quite as ant.

eat fear is expressed in the article about ding Russia by the proposed pact and it may lead her into similar alliances other nations. We were afraid of offend- our friends the Japanese and for that on refused to fortify Guam or give the ippines sufficient protection. We should ember Pearl Harbor.

e can concede Dr. Stewart's strong objec- to spending vast sums of money in re- ing Europe and still adhere to the pact he one means of bettering a dictator na- from war. The Atlantic Pact is not ingent upon rearming Europe to such ssal proportions as some suggest. This is atter of detail which may be accepted or cted.

e heartily agree with the constructive posals of this article. By all means let strengthen the United Nations, let us et Russia more than half way, let us insist that President Truman talk with Stalin (if that will help), let us keep open lines of communication with Russia, let us support the proposals of the United Nations for world disarmament under international law. But let us remember that world disarmament can never be realized until some international body, through its police force, shall guarantee to the smallest nation protection from aggression. The United Nations, under its present organization, is unable to do this, hence the absolute necessity of the Atlantic Pact.

(Rev.) David Harold Hickey,
Malden, Mass.

iscellaneous Advertisements

R SALE — Church organ, two manual omplete with motor and bellows. One nanual in operation and equipment to onnect the second. Organ is English made nd in excellent condition. Further in- ormation may be obtained by writing to . O. O. F. Building Assn., care of James E. Knight, Bath, Maine.

MPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation n the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the ma- tron, Mrs. Minerva Phinney.

On A Wide Circuit

W. W. Reid

Proposing a Monument

The other day a little girl fell into an abandoned pipe that carried her body nearly one hundred feet down into the earth. At first her voice was heard, and there seemed to be signs of life.

Scores of men volunteered to help rescue Kathy. Experts from several states advised the men who dug for three days. The government and individuals spent thousands of dollars, sent valuable equipment to the scene, worked frantically to reach her. Prayers were said in the churches, and there were fervent prayers in many a home. Newspapers, and photographers, and radios told the story to all the world; Europe became as anxious as was America for the keeping alive and rescuing of this one little girl. Overnight she became very precious to millions who had never known her before: perhaps to many she symbolized a little one in their own family, and it might have happened to their child. She was worth all that effort and cost: so would be your child.

And when the body of Kathy — lifeless — was finally brought to the surface strong men and women, who had kept a long vigil at the scene or at their radios, wept unashamedly. And a wave of sorrow went round the earth.

Last winter an airplane, in danger from mechanical trouble, landed crew and passengers in icy waste within the Arctic Circle. There was no escape that they themselves could make. Scores of airmen risked their lives to rescue the party before the "closed season" set in; the cost of the rescue attempts ran into the hundreds of thousands of dollars; at least one plane was lost in the attempt; and millions waited with anxious hearts until the Navy finally made the rescue.

Let any child be lost in the woods or swamps and men will risk their lives and governments will give from their treasuries to find them — and the search will go on unabated no matter what the cost. Let a Rickenbacker be lost at sea, or a private stranded on an atoll, or a miner be cut off from escape by a rock-slide, or someone be fighting a losing battle against some strange unknown disease, and no effort and no cost will be too great to find them, or to give them aid and comfort. And all of us will follow the efforts with admiration, encouragement—even with the very dearest of our possessions if need be.

We do care for human life in our best and sanest moments. Any human life, fighting against odds, and sufficiently dramatic in its fight, wins our sympathy, our understanding, our aid. The individual — Kathy or Rickenbacker — does count for something in modern civilized society.

Yet in other moments — perhaps I should say in our insane moments — we are wantonly wasteful of human life. En masse — and as government — we seem geared and organized for human destruction rather than for the preservation of life. Three-fourths of America's budget, we are told, is for wars — past, present, and future. Government *could* be harnessed to the task of waging peace, of building upon that concern for human life that is basic in our nature. A president *could* work with and for the sure agencies of peace. I look forward to the day when there will be universal condemnation and disgrace for any man who gives the signal for the bombing of any city, who uses veiled threat of what the armed might of his nation might do to another who provokes fear and distrust by advocating alliances that appear to others as "lining up sides for the next fight."

Shortly after World War I, America was in the same week acclaiming two heroes. One had been cited for the single-handed killing or wounding of more than a score of Germans during the war; the other had stopped his ship in the mid-Atlantic, in a storm, and rescued exactly the same number of men from tossing lifeboats. I would like somewhere to erect a twin monument — one side commemorating the hero sergeant, the other the hero sea-captain. To which half of the monument would you contribute?

Fundamentalists Oppose FEPC

Denver (RNS) — Opposition to fair employment practices legislation, socialized medicine, and the Federal Council of Churches was voiced here at the eighth annual convention of the fundamentalist American Council of Christian Churches.

The Rev. W. E. Ashbrook of Columbus, O., who made the keynote address, said fair employment legislation "which prohibits employers from discriminating against workers because of color, race or creed is nothing but socialism in disguise — a threat to national security."

He termed socialized medicine "an infringement on human responsibility and individual freedom" and called on church groups to disassociate themselves from "the outspoken forces of apostasy as represented in the Federal Council."

PERSONS

The following is the list of guest preachers scheduled to speak at The Morgan Memorial broadcast over Boston station WORL (950) for the last half of May.

May 16 — Rabbi Israel Harburg, Temple Bett El, Lynn.

May 17 — The Rev. David G. Colwell, Pleasant Street Congregational Church, Arlington.

May 18 — The Rev. David Belgum Knudsen, Bethany Lutheran Church, Roxbury.

May 19 — The Rev. Arthur M. Fallon, Church of the Nazarene, Melrose.

May 20 — The Rev. Ferdinand F. Peterson, First Baptist Church, Weston.

May 23 — The Rev. Marvin Gibson, Union Baptist Church, Cambridge.

May 24 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

May 25 — The Rev. Ernest A. Gooding, Prospect Street Congregational Church, Cambridge.

May 26 — The Rev. Everett C. Crimmings, Glendale Baptist Church, Everett.

May 27 — The Rev. Wilbur C. Ziegler, Methodist Church, Cliftondale.

May 30 — The Rev. Mearle H. Jay, Educational Department of The Morgan Memorial.

May 31 — The Rev. Egbert C. McLeod Fourth Methodist Church, Boston.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church received a Doctor of Laws Degree at the Founders' Day celebration at Dickinson College, Carlisle, Penna., on May 5th. Bishop Lord is a graduate of Dickinson and Drew Theological Seminary.

George I. M. Hayes, trustee of the Mount Bellingham Methodist Church, Chelsea, Mass., and a lay member of the New England Annual Conference, died on May 3rd. Mr. Hayes had served in many offices in his local church, was Sunday school superintendent for 15 years and was a past president of the Boston Methodist Social Union. A former director of the Chelsea Morris Plan of the Chelsea Trust Company, he was treasurer of the Chelsea Co-operative Bank from 1910 until 1945 when he retired. Funeral services were held in the Mount Bellingham Church on May 6th, with the pastor, the Rev. Edwin S. Dahl, officiating. Interment was in Gloucester, Mass. Mr. Hayes is survived by his wife, Annie and a sister, Edna L., of Millstream, New Brunswick.

The Rev. and Mrs. Lawrence S. Staples of Upham Memorial Methodist Church, Forest Hills, Mass., announce the birth of their first child, a daughter, Donna Ruth, born on April 4th. Both of the baby's grandparents are members of the Maine Conference: the Rev. Louis S. Staples, Clark Memorial Methodist Church, Portland, and the Rev. George P. Sparks, retired, of York Village.

Atlantic City, N.J.—Officers of the Council of Bishops of The Methodist Church for 1949-50, elected at the annual meeting of the council at Hotel Dennis here May 26th to the 30th. Bishop Ivan Lee Holt, St. Louis, (center) was elected president, succeeding Bishop James C. Baker of Los Angeles. Bishop J. Ralph Magee, Chicago, (right) is the new vice-president, and Bishop G. Bromley Oxnam of New York was elected secretary of the council for the eleventh time.

On Woman's Day at the New England Annual Conference in Worcester, Mass., on May 21st, the Wesleyan Service Guild for employed women and girls will hold its meeting in the Philathea Room of Wesley Church, at 2:00 p.m. There will be election of officers, an information period, and an address by Miss Ettie Chin, instructor at Smith College, formerly a teacher in the Ginling College, China. Tea will be served by the Wesley Unit of the guild. Mrs. Warren O. Grant, conference secretary of the guild, will preside at the meeting. All women and girls are cordially invited to attend and a special invitation is extended to ministers who have employed women in their churches.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, spoke on Sunday morning, May 8th, at the formal opening service of Boston's Union Methodist Church, formerly Fourth Methodist Church. After speaking there at 10:30 a.m., Bishop Lord went to the Tremont Street Methodist Church where he delivered the sermon at the 11 o'clock service.

The Rev. Hobart F. Goewey, minister of Trinity Methodist Church in Albany, New York, was the preacher at the community Lenten service of the Pittsfield Council of Churches held in Zion Lutheran Church, Pittsfield, Mass. on Sunday evening, April 3rd; at the Tabernacle Methodist Church, Binghamton, N.Y. on April 6th and at the Good Friday noon service on April 15th at the Methodist church in Canajoharie, N.Y.

The Troy Annual Conference has accep the invitation extended on behalf of churches of Albany, N.Y. to meet in Trin Methodist Church there in 1950.

Miss Ella May Hayward, 66, a retired d coness of The Methodist Church and resid of Bancroft Taylor Home in Ocean Gro N.J., died recently while visiting friends Washington, D.C. She was graduated fr Lucy Webb Hayes Training School in Wa ington, D.C. in 1909 and had served church for 41 years.

For 22 years, Miss Hayward was super tendent and veritable "mother" of the Swa zell Methodist Home for Children in Wa ington. She also served in Newark, N.J., Harwood Girls School in Albuquerque, N. and the Silver Lake Community center Providence, R.I.

The Rev. and Mrs. William E. Shaw be leaving their mission station in Seo Korea on May 23rd for a brief furlough the United States. Dr. Shaw, before retu ing to Korea in 1947 after several years enforced absence, was director of religio activities at Ohio Wesleyan University, D aware, Ohio, and then spent two years dean of the Union Theological Seminary Manila, Philippines.

Already anticipating Methodism's 19 General Conference, two commissions es cially related to that highest law-maki body of the church will meet for organi tion in Chicago on May 11th. The Co mission on Entertainment of the Gene Conference and the Commission on Rules the General Conference will both be c vened by Bishop J. Ralph Magee of the C cago Area.

New England Southern Conference W.S.C.S.

The ninth annual meeting of the Woma Society of Christian Service of the New En land Southern Conference will be held Tuesday, May 17th at Trinity Union Me odist Church in Providence, R.I. The p gram will start with a communion service 10:30 a.m.

Mrs. Chu Shih-Ming of China, a vice-pr ident of the International Y.W.C.A., and f merly associated with Gingling Colleg China, will speak at 2:45 p.m. on "Chi Today."

A reservation dinner will be served at 5: p.m. Reservations should be made by M 12th with Mrs. Keith Goudey, 90 Whitmar St., Providence.

At the evening service at 7:30 p.m., t speaker will be Mrs. Leslie W. Swain, me ber of the executive committee of the Wor Council of Churches and of the Foreign M sions Conference of North America. M Swain's topic will be "Christianity and O World."

sdictional Bishops Elect

ANTIC CITY, N.J. — Meetings resulting : following elections were held by the lleges* of bishops, one for each Jurisdic- in conjunction with the annual session : Council of Bishops here April 26-30.

al Jurisdiction — President, Bishop Rob- N. Brooks, New Orleans, La. Secretary, hop J. W. E. Bowen, Atlanta, Ga.

a Central — President, Bishop J. Ralph gee, Chicago, Ill. Secretary, Bishop rshall R. Reed, Detroit, Mich.

neastern — President, Bishop Fred P. rson, Philadelphia, Pa. Secretary, Bish- Lloyd C. Wicke, Pittsburg, Pa.

a Central — President, Bishop William Martin, Dallas, Texas. Secretary, Bish- W. Angie Smith, Oklahoma City, Okla.

neastern — President, Bishop Marvin A. anklin, Jackson, Miss. Secretary, Bishop y H. Short, Jacksonville, Fla.

ern — President, Bishop Gerald H. Ken- dy, Portland, Ore. Secretary, Bishop onald H. Tippett, San Francisco, Calif.

'College" is used in its original sense of ollection of." In the former Methodist copal Church South the term was used reference to the entire group of bishops. northern church used the name "Board ishops." The united church designates organization that embraces its entire copacy as "Council of Bishops;" the or- zation of the bishops within a Jurisdic- as "College of Bishops."

ainst Federal Aid

TLANTIC CITY, N.J. (RNS) — Schools nded and fostered by church groups will e larger contributions to society if they not receive governmental support, Dr. n C. Gross, head of The Methodist urch's division of educational institutions, ared here.

r. Gross addressed a meeting of the Meth- t board of education which comprises 109 isters and laymen of the church. The sion of educational institutions connects Methodist-related universities, colleges schools with a combined enrollment of ,027 students, includng 81,804 veterans.

rging that church schools be kept inde- dent and free, Dr. Gross said:

The Methodist Church should not aban- n its educational institutions upon the door- of the U.S. Treasury."

He warned that if a financial crisis devel- d which would make church schools de- ndent upon the federal government for port, "they will find it difficult to avoid vernmental dictation and ultimate state mination."

Dr. John Q. Schisler, head of the division the local church, reported that Methodist nday schools now have a combined mem- ship of 5,665,423, led by a corps of 481,- 5 officers and teachers.

Dr. Schisler said his division last year furnished training materials for 104,429 voluntary church school officers.

More than 200 clergymen and educators were, during the year, given special training in methods that will aid local churches in centering their programs around projects that will interest the entire family, he said. Subjects taught, he reported, included homemaking and preparation for marriage.

Dr. C. A. Bowen, head of the denomination's editorial division, said 57 editorial writers were producing material for 34 Christian education periodicals for use by church schools.

Woman's Day

New England Conference Woman's Society Of Christian Service.

The Woman's Day program of the New England Annual Conference of The Methodist Church will be held Saturday, May 21st in Epworth Methodist Church, Worcester. The morning session will begin at ten o'clock with Mrs. Hiram B. Gibbs, president of the New England Conference Woman's Society of Christian Service, presiding. Devotions will be led by Mrs. George A. Fallon. Words of welcome will be given by Mrs. Willard L. Osborn, president of Worcester District W.S.C.S., Miss Wilarette Sears, president of Wesley Methodist Church W.S.C.S. and Mrs. Claus Peterson, president of Epworth Methodist Church W.S.C.S., Worcester.

Election of officers will be one of the items of business and these officers will be installed by Mrs. Charles T. Allen. The offering will be in charge of Mrs. Charles W. Delano. Highlights of the Northeastern Jurisdiction meeting will be given by Mrs. Francis C. Wilson. Mrs. George W. Eycleshymer will present an "Animated Chart."

Luncheon will be served at 12:30 at Wesley Methodist Church. Tickets are 99 cents and should be secured from Mrs. Harvey Erickson, 363 Lincoln Street, Worcester 5, Mass. not later than May 17th. The money for the tickets should accompany reservations. The afternoon program will be held at Epworth Methodist Church at 2. P.M. with the vice-president, Mrs. F. Nelson Bridgham, presiding. Mrs. John Wesley Lord will lead devotions and the offering will be in charge of Mrs. Franklin D. Tappan. Mrs. Lillian Sundin will be the soloist for the day and Mr. Verner Nelson will be the organist.

The speaker in the afternoon will be Mrs. Welthy Honsinger Fisher of New York City, a world traveler, author and educator. Mrs. Fisher lived for many years in India and China, and recently returned from her sixth trip around the world including an extensive tour of the Orient. She spent six weeks in India, conferring several times with her friend Mahatma Gandhi shortly before his assassination. Syracuse University recently awarded Mrs. Fisher the George Arenta Medal for "distinguished service in cultural international relations." Her subject will be "What Can Christian Women Do About the World."

It is hoped that a large group of Methodist women from all four districts will attend this meeting.

EVENTS

Minister's Wife Wins Book Contest

PHILADELPHIA (RNS) — Dorothy Clarke Wilson of Lewiston, Me., was announced here as the winner of the Westminster Press prize of $7,500 for her novel "Prince of Egypt."

Wife of a Methodist minister, Mrs. Wilson's book portrays the early life and young manhood of Moses. It will be published next October 31st. Mrs. Wilson is the author of two earlier volumes, "The Brother," and "The Herdsman."

Contest judges were Charles Clayton Morrison, former editor of *The Christian Century;* Joseph Henry Jackson, literary editor of the *San Francisco Chronicle;* Carroll Towle, head of The Writers' Conference, University of New Hampshire; and Olga Edmond, fiction editor of the Westminster Press.

Bishops Mourn Seven

ATLANTIC CITY, N.J. — Three bishops and four wives of bishops who died during the past year were honored in a memorial service conducted in connection with the annual session of the Council of Bishops here, April 25-30.

Held in a room arranged as a chapel and decorated with flowers, the service was attended not only by the bishops but by many of their wives who were present and other visitors. Bishop W. Earl Ledden of Syracuse, N.Y. was in charge, with Bishop Richard C. Raines at the piano.

Following suitable hymns, scripture and prayers, tribute was paid to each by a bishop selected because of close personal connections. The names of those commemorated and dates of death are given below, the bishop who delivered the eulogy being named in parentheses:

Mrs. Ivan Lee Holt of St. Louis, May 28, 1948, (Bishop Charles C. Selecman). Mrs. Theodore S. Henderson of Cincinnati, Ohio, June 6, 1948, (Bishop Edwin Holt Hughes). Mrs. Horace DuBose of Nashville, Tenn., June 25, 1948, (Bishop Paul B. Kern). Mrs. Merriman C. Harris of Los Angeles, October 19, 1948, (Bishop James C. Baker). Bishop John M. Moore of Dallas, Texas, July 30, 1948, (Bishop Ivan Lee Holt). Bishop Edwin F. Lee of Fayette, Iowa, September 14, 1948, (Bishop Titus Lowe). Bishop Brenton Thoburn Badley of Delhi, India, February 1, 1949, (Bishop W. Angie Smith).

The Homemaker's Corner

Mrs. Harry A. Burnham

I Was A Sucker

Some years ago I was a young mother living in a city where I was a stranger. My next-door neighbor was friend and almost mother to me. My ignorance about babies was abysmal. She had brought up a family and she helped me over many worries concerning croup, fevers, teething and even tantrums. My gratitude to her was boundless and I felt that there was no way in which I could express my appreciation.

One day a personable young man came to my door with a C.O.D. package for my neighbor, who was away for the day. He said that he could not come back that way and that he was sure my neighbor would be much disappointed not to receive the goods which she had ordered. Would I be willing to accept the package, pay the $2.00 due, and give to my neighbor when she returned? Here, I thought, was an opportunity to do a kindness for my friend.

Pocketing the $2.00 the young man vanished. When my neighbor returned she was much mystified, for she could not remember having ordered anything. On opening the package it was found to contain a neat collection of shavings, evidently from a sawmill in a near-by town. So I was a sucker!

Probably the sucker among my acquaintance who has suffered the most from her gullibility was Mrs. Bond (not her name). Mrs. Bond is an attractive woman with her full share of vanity. Her lovely black hair, with its sheen and natural wave was her pride, but it was beginning to show some gray streaks.

There was a personal reason why Mrs. Bond felt that she must not become a gray-haired woman; her husband was some ten years younger than she was. It was unthinkable that she should look old.

On the other hand, she didn't want to go to a local beauty shop for a touch-up. Some of her friends might hear about it. In the local paper she saw an advertisement which seemed just meant for her. It said that, in a town several miles distant, a "Madam" would demonstrate, for a week, a marvelous new process of hair dyeing.

She hurried to take advantage of this offer. It proved to be very satisfactory for a little over a week, by which time Madam was well out of the vicinity. Then Mrs. Bond began to notice a greenish tint when she brushed her haid. Soon it resembled the pine tree outside her window.

There was nothing to do but wait for her hair to grow out. She bought a tight-fitting hat which she wore when she went out. When I rang her door bell she appeared with a scarf over her head and tearfully told me the story. What her husband said I do not know, probably he called her a sucker.

There is a booklet which gives 177 different schemes, any one of which may put you on the sucker list. It is called "Facts You Should Know About Schemes," and is published by the Better Business Bureaus, of which there are 93 in the United States and Canada.

If everyone would obey the slogans of these bureaus: "Before you invest — investigate," and "Read Before You Sign," there would be fewer suckers and less heartaches.

Director Of Hall Of Fame

Dr. Ralph W. Sockman, pastor of New York's Christ Church and for more than 11 years presiding minister of NBC's "National Radio Pulpit," has been appointed the director of the Hall of Fame for Great Americans, Dr. Harry Woodburn Chase, chancellor of New York University, announced today. Dr. Sockman succeeds the late Dr. James Rowland Angell in the post.

In announcing the appointment, Dr. Chase said: "Dr. Sockman, through his nationwide friendships and his deep sympathy with young people, brings ideal equipment to the directorship."

Dr. Sockman, accepting the appointment, said: "In these days when the American tradition needs to be emphasized and interpreted, I feel that the Hall of Fame has tremendous possibilities of public appeal for American youth."

In the first 10 quintennial elections, 77 men and women have been chosen for commemoration in the Colonnade on the New York University campus.

Dr. Sockman has been pastor of Christ Church, Methodist, since 1915. His "National Radio Pulpit" (NBC, Sundays, 10:00 a.m., EDT), is radio's oldest network religious program.

Getting A Kick Out Of Life

William L. Stidger

Nothing Ventured; Nothing Gained

Recently I heard a phrase which dramatized a way to get the most out of life. It was: "No ship comes back to harbour which hasn't gone to sea." This is saying exactly the same thing as the ancient phrase we all know: "Nothing ventured; nothing gained," or the last four lines of Edwin Markham's poem, "Columbus — Man of Courage:"

"Now let this startling thing be said:
'If land had not been on ahead;
So mighty had been his gallant dare:
God's glad hand would have put it there!' "

When I asked Mr. Markham what he meant by those lines, he replied, "I mean, that time and eternity, the stars, planets, sun and moon in their courses, God and the angels are always on the side of the daring, and the audacious adventurer; the man who takes chances, who does something."

We have seen it happen a thousand times in small towns and larger cities; that the man who takes risks; who has the dar to start new ventures; who gambles on future; who has faith in himself, his frien his city and his talents, is the man who g ahead in every way there is to get ahead.

I have friends who say to me, "Some d I'm going to write." But most of them ne do it. They just take it out in talking, a thinking about it. The honest writer plun in where angels fear to read, and writes. may fail at first, but ultimately he will s ceed.

Expressed in a more universal fashion; w is it that does not know the joy of comi home after a visit away from home, w friends, children, or grandchildren? It always good to get away, but it is alw glorious to be back home.

Not "Poor Relation"

The rural church no longer can be call "the poor relation" of the church life America, the Rev. Deane Edwards, secret of the Commission on Worship of the Fe eral Council of Churches, told the spri meeting of the commission.

There is a new vitality in rural church l reflected in reports from all over the count he said. It is probably related, he added, a "back to the land movement" but ev more may be attributed to "a recognition the contribution rural America makes to t nation's stability."

He pointed out that American Protesta ism will have as its special study emphasis 1950 the town and country church — th present life, problems and opportunities. T Commission on Worship expects to give sp cial attention to intensifying the interest rural churches in worship during the n year. At its meeting today the commissi approved plans to aid the churches in i proving the practices of worship to ma them "more appealing and effective."

The commission aproved a proposal toc to include drama as related to religion, in program. The proposal was initiated by I Earl Harper, director of the School of F Arts, Iowa University, who suggested a "m riage" of drama and religion, long isolat to strengthen the influence of both in the c tural life of the nation.

Nationwide observance of the 200th an versary of the death of Isaac Watts, know as the "father of modern hymns" was ported by Dr. Reginald L. McAll (corre secretary of the Hymn Society of Ameri Churches, schools and music clubs joined ge erally in the tribute to the man who int duced poetry set to music to a world of ligion long accustomed to singing psalms.

The Rev. Hampton Adams, pastor, t Union Avenue Christian Church, St. Lou chairman of the commission, presided at t meeting attended by 35 members, represe ing various Protestant and Orthodox deno inations. The commission decided to hold fall meeting Oct. 30-31 at Indianapolis, In

MIRACLE OF SPRING

Richard T. Broeg

again it happens
miracle of Spring,
n the cold is banished
birds come back to sing.

lren play at marbles,
old folks shed their wraps,
ow buds are bursting
ugh Winter's sullen cracks.

s are clearest azure,
lawns are turning green,
v and ice of Winter
nowhere now be seen.

eliest of seasons,
through her waking breath,
ks again the wonder
brings forth life from death.

mon Fallacies cerning The Bible

ert M. Gale

— *And the Origin of Sin (Genesis 3)*

ording to much popular thinking the of sin is somehow associated with . This view has been given a kind ssic expression in the old copy books: Adam's fall we sinned all." The im- on seems to be that through one his- l act of the first man sin was introduced he world and the taint of sin was at- d to all flesh forever after.

ually a number of fallacies are involved In the first place, it was not an act e first man which introduced sin into world; according to Genesis 3, sin (or ower of sin) was already present, sym- ed by the serpent, before Adam's act of edience occurred. If Adam is regarded e first historical human being, what is ested by the account is that this first submitted himself to the already-present r of sin, just as all of his descendents continued to do. Adam "introduced" nly in the sense that chronologically he the first man to choose the way of sin r than obey God. But this is something different from the idea that in the act dam sin had its *origin*.

milarly it is a fallacy to regard Genesis 3 n account of the "fall" of man in the e that by Adam's act man *became* a sin- being. Adam, as a man, was already eptible to the power of sin before his of disobedience, else the act would not been committed in the first place. Man did not "fall" into a state of susceptibility to sin and sinfulness because of the act; that state was involved in man's very creation.

The basic fallacy involved here is probably to be found in the interpretation of Adam as the first historical human being. It may be true that the original writers of the passage did regard Adam as the first man; certainly he was so regarded by later Biblical writers. In all probability, however, the purpose leading to the writing of the account was not to provide an historical record of the first man's trespass. Earlier, in Genesis 1, God was revealed as Creator of the world and of man. Genesis 3 is intended to make it clear that the evil (present as well as past) in God's creation is not due to God, however, but to man's disobedience. It was not simply the sin of a *first* man that required the clarification, but the ever-present fact of sin in all men. Thus the story was intended to give expression to the ever-present way in which man (every man) chooses the way of sin and disobeys God. This should become evident when it is recognized that the name, Adam, is really simply the Hebrew word meaning "a human being" — "man" (any man). In this sense the term occurs literally hundreds of times throughout the Old Testament.

Much of the original meaning and force of the Genesis 3 account is lost when it is interpreted primarily as a report of an historical act of a particular historical individual. As such it may be of some historical or academic interest, but it has little meaning personally for *us*. The account is intended to confront us with an utterly realistic picture of ourselves: each one of us is "Adam," and it is each one of us who becomes alienated from God because, in *our* self will, we disobey God.

Methodists Schedule 800 Summer Assemblies

NASHVILLE, Tenn. (RNS) — More than 150,000 young people will trek to the 800 assemblies of The Methodist Church to be held throughout the country this summer, the Rev. Hoover Rupert, director of the denomination's youth department, reported here.

Anticipated attendance is about 50,000 more than last summer and around 100 new enterprises will be featured.

The meetings will include camps, institutes, assemblies, and conferences for youth from 12 to 23 years old. Leaders for these enterprises will be trained at six Methodist youth leadership conferences.

The conferences will be held at Dickinson College in Carlisle, Pa., Aug. 22-29; Mt. Sequoyah near Fayetteville, Ark., Aug. 9-19; Monte Toyon, Aptos, Calif., June 28-July 9; Lake Junaluska, N.C., July 19-29; Epworth Forest, Leesburg, Ind., Aug. 9-19; and at Rolling Ridge, Mass., Aug. 1-7.

ST. AVOLD

Lalia Mitchell Thornton

The poppies smile as though they knew
That crosses fall, and men forget,
When years have wiped away the debt
To valor; and new conflicts brew
Their bitter broth. Where no flag waves
Red petals blanket sunken graves.

Editor Of "Methodist Woman" Passes

Miss Bettie S. Brittingham, editor of *The Methodist Woman,* official organ of the Woman's Society of Christian Service of The Methodist Church, and one of the best-known leaders of American Methodism, died on Friday, April 29th, in the New York Post-Graduate Hospital. Her office was in the Methodist Building, 150 Fifth Avenue, New York City.

Born in Salisbury, Maryland, August 29, 1903, the daughter of the late J. G. Brittingham and Mrs. Brittingham, she was educated in Maryland schools and in the Lucy Webb Hayes National Training School for women workers of The Methodist Church. Later she was graduated with an A. B. degree from Western Maryland College, and received a Master of Religious Education degree from Boston University.

Joining the executive staff of the former Methodist Protestant Church (now merged in The Methodist Church) in Baltimore in 1927, Miss Brittingham was a member of the Board of Young Peoples' Work of that church for some years; then taught for two years in Westminster College, Tehuacana, Texas, where she headed the department of Bible and religious education, and was dean of women. In 1933 she returned to Baltimore, becoming executive secretary of the Board of Missions of the Methodist Protestant Church, and editor of its official publication, *The Missionary Record.*

With the unification of the three branches of Methodism in 1940, Miss Brittingham became editor of the new official publication for Methodist women — *The Methodist Woman* — and moved to New York City. Since then she became active in many Methodist and interdenominational interests, including trusteeship of the National College for Christian Workers, Kansas City; publicity chairman of the United Council of Church Women; a manager of the Missionary Education Movement; finance chairman of the Home Missions Council of North America; member of several committees of the Foreign Missions Conference of North America. In 1946 she made a survey of religious and social conditions in Alaska for the Woman's Society of Christian Service and for the Home Missions Council; and in 1948 she attended the Amsterdam (Holland) Meeting of the World Council of Churches.

Miss Brittingham is survived by her mother, and by a brother, Albert, both of Salisbury, Maryland. Interment will be in the family plot in Salisbury.

A Pathway to a
MORE ABUNDANT LIFE
GENERAL CONFERENCE
FOR MINISTERS AND LAYMEN
JULY 30 — AUGUST 8, 1949

Northfield again offers to ministers, laymen, and their families a mid-summer opportunity for a rewarding period of spiritual stimulation and physical refreshment. The program, covering both practical and inspirational phases of church work, lists, as usual, outstanding Christian leaders, including:

Bernard C. Clausen, Euclid Avenue Baptist Church, Cleveland, Ohio.
William R. Forrester, University of St. Andrew's, Edinburgh, Scotland.
Mrs. William R. Forrester, missionary executive, Edinburgh, Scotland.
Stanley High, Roving Editor, The Reader's Digest.
Boynton Merrill, The First Congregational Church, Columbus, Ohio.
John Homer Miller, Hope Congregational Church, Springfield, Mass.
Frederick W. Norwood, former minister of St. James United Church, Montreal.
Otis R. Rice, St. Luke's Hospital, N.Y.
Willard L. Sperry, Harvard Divinity School, Cambridge, Mass.

Attractive rates, excellent facilities for recreation, and central location make this Conference the ideal answer to your vacation problem.

NORTHFIELD
Summer Conferences
William E. Park, Chairman
Box Z. EAST NORTHFIELD, MASS.

New England Conference

Wesley Methodist Church, Worcester

Tuesday — May 17 — 10 a.m., 2 and 3: p.m. Board of Ministerial Training a Qualifications. 1:30, Luncheon for Board Ministerial Training and Qualificatio 2:00, Committee on Accepted Suppli 2:30, Committee on Conference Relatio 4:30, Meeting with Bishop John We Lord with cabinet and others concerni conference relations. Friars Club banqu Hotel Sheraton, with Miss Miriam V Waters speaking.

Wednesday, — May 18 — 10 a.m., Open session, followed by Memorial-Communi service, with address by the Rev. Ralph George. 12:45, Luncheon meeting of Bo of Evangelism, with address by Dr. Jo W. Rustin. 1:30, Audio-visual progr 1:30, Standing committees. 2:30, Welco by Mayor C. F. Jeff Sullivan. 2:45, Bisho Hour, and business. 5:30, Board of Te perance banquet with address by Haven Emerson. 7:00 Audio-visual p gram. 8:00 Anniversary of Board of Eva gelism, with address by Dr. Rustin.

Thursday — May 19 — 8:30 a.m., Busin 10:00, Committee on Nominations. 10: Board of Education. 11:40, Inspiratio address by Bishop Fred P. Corson. 12 Veterans of the Cross and Historical Soci luncheon with Bishop Corson as speak 12:45, Board of Education luncheon w Dr. Charles E. Schofield as speaker. 1: Audio-visual program. 1:30, Standing co mittees. 2:30, Business. 3:45, Inspiratio address by Bishop Corson. 5:30, Bos University banquet. 7:00, Audio-vis program. 8:00, Board of Missions A niversary with Bishop Carleton Lacy speaker.

Friday — May 20 — 8:30 a.m., Business. 9: Board of Missions. 10:00, Board of C ference Claimants and Preachers' Aid ciety. 11:00, Commission on World S vice and Finance. 11:40, Address by Bi op Corson. 12:45, Methodist Federat for Social Service luncheon with addr by the Rev. Jack R. McMichael. 1: Audio-visual program. 1:30, Stand committees. 2:00, Organ recital, Nor ridge Chapel. 2:30, Business. 3:00, Co mission on Social Ethics and World Pe 5:00, Laymen's banquet with Dr. Geo Mitchell as speaker. 8:00 Laymen's ni with address by the Rev. G. Ernest Thom

Saturday — May 21 — 8:30 a.m., Busin 9:15, Recognition for Retired minist 10:00, W. S. C. S. business session, w election and installation of officers at worth Church. 10:15, Board of Mi terial Training and Qualifications. 11: Reception of Class, with address by Bish Lord. 12:30, W. S. C. S. luncheon at W ley Church. 12:45, Luncheon for Bur of Conference Sessions. 2:00, Wesle Service Guild meeting, with Mrs. How W. Selby and Miss Ettie Chin as speak

UNION THEOLOGICAL SEMINARY

W. S. C. S. meeting at Epworth ch with address: "What Can Chris- Women Do About the World?" — Welthy Honsinger Fisher. 3:00 An- Youth Fellowship meeting. 5:30, Re- on for Mrs. John Wesley Lord at min- ' wives and daughters banquet: music ullberg Quintet. Speaker: Mrs. Elsie s Barber. Topic: "Personality Pat- ." 6:00 Youth banquet. 7:45, Youth ce with address by the Rev. Henry E. ns.

— May 22 — 8:30 a. m., Youth morn- watch and Communion service. 9:30, feast led by the Rev. J. Franklin tts. 10:45, Morning worship with op Lord preaching. 3:00 Ordination ice, followed by Appointments.

Parson Looks At Labor

M. Cook

nal Suicide"

eader of this column has sent me a copy ull-page advertisement appearing in the *n Herald* for April 28th — and pre- ly in other papers across the country. d, inserted by the Standard Steel Spring any, is available in reprints on request advertising agency, says a note. Half e page bears the large-type message, kle profits . . . and you *Invite National de."* The ad declares that "the *incentive* of every business is *profit,"* and follows the further observation that the 18 mil- U.S. shareholders bought those shares f the same profit motive, which must be tained intact. "One fact is clear, *unmis- ly clear.* If you throttle profits, the ber one source out of which business des itself with the means of progress — *invite national suicide.* That's the most us danger this nation has to face."

is is the sort of advertising on quasi- ical issues, ostensibly defending "the rican way" out of altruistic patriotism, h is appearing with increasing frequency. g curious as to the stake of Standard Spring in profit-limiting taxation — h places a heavier load on heavier cor- te incomes — I thought it might be in- sting to look up the company's record. 1945 its sales of 114 million dollars ght a net income after taxes of $1,730,- In 1946 (the year of OPA's death), sales nly a fifth that amount — $22,000,000 rought only $30,000 less in profits, or al- t 8 per cent net on sales. 1947 shows about per cent on the sales dollar in net profit $3,510,000 net for $35,040,000 sales. And 8 shows more than 12 per cent net on s of $47,589,000. Common stock divi- ds for last year were 125 per cent of the value — about 9 per cent on current mar- value; but *earnings not distributed were and a half times as great.*

Would limitation of such retained profits lly "invite national suicide?" Or is it wholly unreasonable that a profit in one year equalling 90 per cent of capitalization might be thought a bit steep by some? The significant thing is that of $18 billion spent last year for new plants and equipment, all but $4 billion came out of profits. "The consumer by high prices now subscribes the new capital but gets no dividends," says Mark Starr in *Labor and Nation.*

Unionists will admit that money for plant expansion is necessary; but the new theory squeezes private money out of the picture, and the corporations thrive and breed in self-perpetuation. It could be that such independent capital aggregation, such continuing concentration of industry by amassing profits, has fully as much latent possibility of "national suicide" as the "shackling" of such profits.

For Self-Sustaining School Or Institution

Group of modern farm buildings with some equipment.

Dairy House, Dairy Barn, Sugar House, Horse Barn and Poultry House, Brooder House, Garage and eleven-room Residence.

Located near village in Northern New Hampshire. Approximately 200 acres available, more or less, including maple sugar orchard. All utilities installed.

This property would form a practical nucleus for a boys' boarding-school, with appropriate surroundings and opportunity for expansion if desired.

The property is offered for sale by a private owner in connection with the liquidation of a block of residential and commercial property; reasonable terms and some financing would be available to an acceptable buyer.

For further information and pictures, write

P.O. BOX 1688, BOSTON, MASS.

Proper Share Of D.P.'s

Designating June, 1949, as "D.P. Action Month," the denominations represented on the Church World Service Board of Directors authorized a special emphasis during which Protestant and Eastern Orthodox churches will try to catch up with their proper share of D.P. sponsorships, according to Dr. Stanley I. Stuber, who has been named chairman of the concerted drive.

Pastors of participating churches will announce the emphasis from their pulpits on Sunday, May 15th, and Sunday, May 22nd, which have been designated as "Announcement Days." During May the churches will lay the ground work for the drive, forming local D.P. committees, and securing information, literature, and assurance forms from denominational headquarters or Church World Service. Sunday, June 26th will be D.P. Report Day, at which time the churches will announce the results of their efforts.

Goal of the campaign is to have every church make a specific investment in displaced persons, primarily by providing the assurances required by present legislation. The drive to secure these assurances will be carried out through the united resources of denominations, church councils, the United Council of Church Women, and state D.P. commissions.

"The freedom-loving persons in the D.P. camps looks to the churches of America as their last best hope," Dr. Stuber stated. "According to figures of the Displaced Persons Commission in Washington, 33 per cent of Displaced Persons in camps in Europe are members of the Protestant and Orthodox faiths. Yet of the assurances for 80,886 families which the commission had as of April 23rd, only 14 per cent were provided by Protestant and Orthodox churches," he concluded.

Dr. Stuber emphasized the fact that the continued issuance of visas by the government in a proportion of 25 per cent to Protestant and Orthodox families is rapidly exhausting the present assurances, creating an immediate need for more to be provided by those churches.

The four assurances required by the Congressional D.P. Act of 1948 to enable a displaced person to immigrate to America are as follows:

1. Assurance of a home without displacing a resident.

2. Assurance of a job without displacing a worker.

3. Assurance of transportation from port of entry to point of resettlement.

4. Assurance that the D.P. will not become a public charge.

A national organization for the furthering of the campaign is being set up in C.W.S. national offices, 214 East 21st Street, New York 10, N.Y., utilizing existing C.W.S. personnel, and key denominational officials.

Library of the
UNION THEOLOGICAL SEMINARY
New York

THE WORLD'S BEST BUY FOR 10¢

A candy bar? A shoe shine? A cup of coffee?

No!

The world's best buy is what the two billion people on earth are getting for an average of ten cents per person each year. That's what it costs to run the United Nations and its twelve specialized agencies.

Think what your dimes have bought since the U. N. Charter was adopted four years ago:

You've bought food, clothing and medicine for war-ravaged children . . . vaccines to check epidemics . . . research to raise better crops . . . new schools where old ones were bombed out . . .

You've secured peace, instead of war in Trieste, India, Indonesia . . . a new democracy in Palestine . . .

But you must back up your investment!

The U. N. can't do the whole job alone. It can adopt a Declaration of Human Rights and a Convention Against Genocide—as was recently done; but these historic measures will have little effect until they are endorsed by world opinion. And that's where you come in.

Right now, the member nations are called upon to ratify the U. N. Convention Against Genocide—which makes mass murder an international crime. *You* can make sure that our own Government sets an example and ratifies the Convention now.

This is your chance to prevent new waves of violence that may engulf us in war. It's your first opportunity to strengthen international law and order through the United Nations.

A strong U. N. will go on paying dividends in health, freedom and security for our children and the children of all mankind . . .

It Protects Your Future!